

NEXION



An Aeoníc ONA Zíne

2018: Issue 5.1

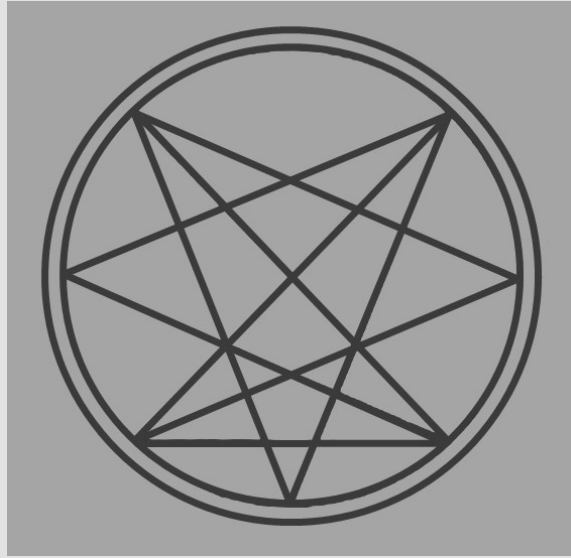
White Star Acception

Issue: 5.1



A zine. A journal. A collection. A repository. Of Ancestral Wisdom. Of Aural Tradition. Of Echoes from the past. For the Unborn. For the Next Sinister Generation. For you who will inherit the world.





sexions

Sexion I:

Articles. A sexion for essays, writings, & ONA MSS, etc.

Sexion II:

Editorials. A sexion for blips, blurps, editorials, & miscellanea.

Sexion III:

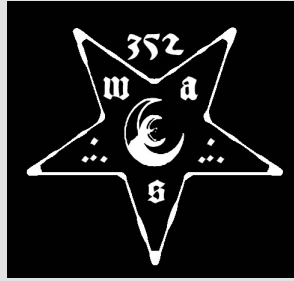
Echoes from the ether. A sexion in which are shared posts and snapshots related to ONA in some way from cyberspace.

Sexion IV:

Advertisement. A sexion for ads, classifieds, links, notes, etc.



Prologue



∴It's the terminal days of November, 2018. This year went by fast for me. But it was a good year, a spiritually and culturally adventurous one. I've been going up to the mountains often, and getting to know the local plants around my area.

I've gotten rid of my chloe352.wordpress.com blog, as well as a couple of other sites I don't need. Those sites are a distraction for me. I'll write random stuff in them, and that takes away from potential content of this zine. I can't spread myself thin. This pattern will be regular and routine: a new issue out around December of each year. That gives me time to write and collect essays at a comfortable pace. And so, if you read this zine, and you'd like to know when a new issue comes out, just go to archive.org around December.

This issue is about indigenous magic, sorcery, spirits, the supernatural, animism, witchcraft. My cousins and I have unique perspectives on those subject matters, because of our diverse cultural backgrounds. We're exposed to Southeast Asian culture every day, and so we're familiar with the magic and sorcery of Southeast Asian folk culture. From our Chinese culture, we're familiar with Taoist Sorcery and folk Chinese animism, and so on. Having different cultural references makes it so that you are not so culturally myopic regarding such topics and subject matters. You are able to see such subjects together, and thence see the commonalities and similarities. It's when you see such commonalities, that you begin to understand how such things work.

This issue, and its topics, was written for the Unborn brothers and sisters who in future may wonder just what the "Pagan weltanschauung" and Pre-Christian Old Ways of ancient Europe, anciently embodied; historically and culturally speaking. The clues/clews provided here are intended to give you some food for thought, and will give you a place to start your search, research, and personal journey to find your ancient, ancestral, beautiful, and Numinous [re: Spiritual] roots. Just keep in mind, as you read this zine, that all Animism on earth is universal and has universal fundamentals, as you will gradually see, regardless of culture and race, time and clime. I have not attempted, and am not pretentious enough to try, to re-create such Old Ways of ancient Europe for you. That Endeavour must be a personal one, because: Animism needs not be "re-created" or "revived," because it never died. Spirit does not die: only your personal connexion with it does. And so it must be a personal endeavor, that reconnection.

I'm going to get into the habit of starting Nexion Zine with a disclaimer just to inform the reader that people this zine quote and/or people who contribute essays or whatever to this zine, may not and do not share views and sentiments with the White Star Acceptation. They are their own persons, with their own opinions and views; and they may not agree with things the ONA or WSA propagates. So the disclaimer:

Please be aware that Contributors to Nexion, or people quoted in Nexion, and authors of copyleft essays used in Nexion, may not always share the views and values of the WSA and/or ONA or agree with such.

I went to archive.org recently to review how many downloads each issue of Nexion Zine got. I was pleasantly surprised to see that some issues got over 800 downloads as of this writing. I don't know who you guys are reading this zine, or why you read it, but I do appreciate your readership. Collectively, all the issues of NZ put together got about 5,360 downloads as of this writing. That's pretty remarkable actually, given that I don't actually advertise this zine. I just leave it over at the archive. Anyways, thank you for reading.

∴Kryptonimus

11.29.2018



SEXION I

A Necessary Disclaimer

As has been stated many times by others associating themselves with or identifying with the Order Of Nine Angles (O9A, ONA) and also by us – including in our recent article *The Question Of O9A Culling* – neither they nor “we” (our nexion) represent the O9A and neither do they nor we speak or write “on behalf of” the O9A.

No one, and no nexion, does or can speak or write “on behalf of” the O9A since the O9A is a modern and leaderless, non-hierarchical, occult movement/sub-culture founded on a particular esoteric philosophy and particular occult praxes, and a movement which an individual chooses to identify with.

It is most amusing and indicative that many O9A critics, some journalists, and even some academics continue to quote some article by someone associating themselves with or identifying with the Order Of Nine Angles as if that someone was declaiming some “official” O9A policy or was writing about some “official” O9A policy. Indicative because such O9A critics, journalists, and academics either do not understand what the O9A is or have failed to do the most basic research. For had they done such research they would have discovered that one of founding principles of the O9A is what has become known as the authority of individual judgment.

As one of us wrote in a recent article:

“The principle or axiom of the authority of individual judgment in practice means (i) that no author, no individual, no nexion, can present or represent the view or the opinion of the entity termed the Order of Nine Angles, (ii) that the O9A does not have, never has had, and never will have an “official policy” about anything, and never has, and never will make “official statements” about anything; and (iii) that the only authority which is meaningful for the O9A is the individual one which results from the exoteric and esoteric pathemathos of each individual who is part of or who associates themselves with the O9A.”

Thus our articles and essays represent our views and/or our particular interpretation of matters O9A, just as the articles and essays of others associating themselves with or identifying with the Order Of Nine Angles represent their views and/or their particular interpretation of matters O9A.

TWS Nexion

October 2018 ev



Learning From Sinister Experience

In view of some recent controversy, within the Order of Nine Angles, regarding bitching about others on the Net; about bating mundanes and Occult charlatans, on the Net and elsewhere; about members getting involved in various musical and artistic scenes; about popularizing or publicizing the ONA, and so on, it is worth mentioning – re-iterating – certain things.

The first is – enjoying life, exulting in life, in a sinister way, which includes having fun at the expense of mundanes. The second is – the Aeonic perspective, the Aeonic overview, that's part of the ONA. So if we enjoy bating mundanes and Occult charlatans, and cussing them, on the Internet or elsewhere, so what?

So, if we enjoy making fun of and bitching about pseudo-satanists and mundane Occultists, so what? If we want to spread *the ONA message*, by whatever means, so what?

If we want to produce books or items that might get the ONA known, so what?

If we want to get involved in some scene, musical or whatever, with the aim of making the ONA known there, so what?

So long as we enjoy it, so long as it's a challenge, and so long as it helps Presence The Dark in however small away, that's fine.

We might learn from such things. But at least we'll be having some sinister fun, or we should be having some sinister fun. That's always good.

Such is the personal sinister perspective.

Now, the Aeonic overview means that *we remember that we have no ethics* – no moral guidelines for dealing with mundanes! They're fair game. And we need to remember that every person who is not of our own sinister kind is a mundane.

The Aeonic overview also means that even if we, personally, don't agree with what some others of our sinister kind do or are doing – we don't concern ourselves too much with it, and instead take the long term view, of centuries, and see all this stuff, and ourselves, in an Aeonic context.

So, we go find and do some things which we ourselves find interesting, enjoyable, and challenging, which are sinister, and which we think will aid the ONA, ourselves, and the sinister in general.

For the bottom line is that no one in the ONA tells us what to do, what we shouldn't do or can't do. We are responsible for ourselves.

We just go out, and do sinister stuff. If we learn from it – great. If not, then we failed.

If it's useful, Aeonically or otherwise, it is. If it isn't – it isn't, and we go try something else. We just don't try and judge everything we or others of our kind do, as *we don't think too much about what we or others of our kind do: we just get on with doing stuff, with living a sinister life.*

There is plenty of time for reflection in old age. But who wants to live forever anyway?!

Exult; enjoy; overcome; defy – and learn from your own practical experiences and your mistakes.

Our kind overcome, exult, learn – and move on. Those not of our sinister kind may try, but they give up, or do not learn from their experience and mistakes, or they fail. We care nothing for these failures. We do not concern ourselves with them.

We only care about ourselves, about our own kind and about Presencing The Dark so that such presencing – such sinister sorcery of our kind – can liberate, change and evolve ourselves, and take our new kind out to live among the stars-systems of our Galaxy.

How then do we care about our kind? We care by guiding them – up to a point. By giving them the benefit of our experience – up to a point. But at the end of the day they have to go out and do practical stuff, on their own. They have to learn from practical experience, just like we did; they have to make their own mistakes just like we did; they have to live their own lives in their own adult and unethical way.

Now, how many more times must all this be said?

Lianna of The Dark Sox
Order of Nine Angles

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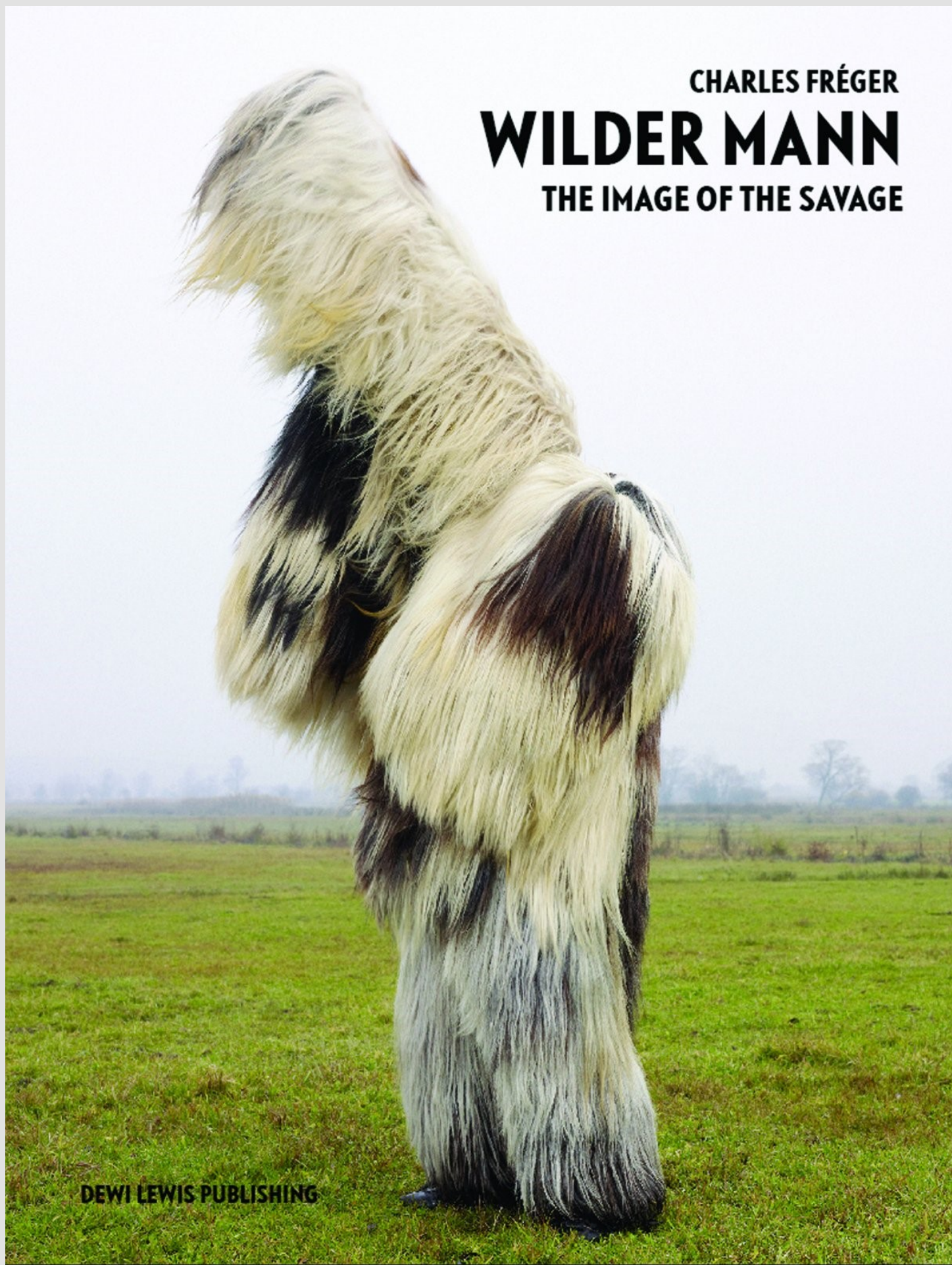


CHARLES FRÉGER

WILDER MANN

THE IMAGE OF THE SAVAGE

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Some Notes On The Picatrix

The Latin text known in the West as the Picatrix – a medieval translation, via Spanish, of the Arabic text Ghayat al-Ḥakim, which Arabic text has been dated as from around the year 1000 CE {1} – has received some attention in the last few decades by those interested in or claiming to be practitioners of Western Occultism, with a few English translations of the Latin text by such people available and with some of these versions stating that they are based on the scholarly version of the Latin text, edited by David Pingree, published in 1986 by the Warburg Institute. The problem with these modern translations based on the text of the Picatrix is of course that they are translations of a Latin medieval translation of a Spanish translation and thus are quite far removed from the original Arabic text.

The Picatrix itself is widely believed – by scholars – to have influenced and informed the European Renaissance, and a recent book titled Arabic Influences on Early Modern Occult Philosophy {2} places the Picatrix in the necessary historical context, referencing as it does works by and studies of figures such as Marsilio Ficino, Aristotle, Macrobius (who wrote Commentarii in Somnium Scipionis), and Al-Farabi.

In terms of modern Western Occultism, the Ghayat al-Ḥakim – the original Arabic text – and some other Arabic texts would seem to be the origin of the ‘grimoire’ and talismanic tradition predating as they do the much later Hebrewesque and Kabbalah influenced grimoires – with their Hebrewesque ‘demons’ – beloved by The Hermetic Order of The Golden Dawn, Aleister Crowley, Howard Stanton Levey, and by perhaps the majority of individuals claiming to be practitioners of Western Occultism.

In contrast to this later Hebrewesque and Kabbalah influenced grimoire tradition, the Order of Nine Angles (ONA, O9A) have always claimed not only that their Occult tradition pre-dates such Hebrewesque and Kabbalah influenced Occult traditions but is also the original, the traditional, Western Occult tradition, melding as that original tradition did Greco-Roman pagan sources – for example, the Somnium Scipionis of Cicero, and the Corpus Hermeticum with its septenary anados {3} – with Arabic sources such as Al-Kitab Al-Alfak (The Book Of The Spheres) and which Arabic text was most probably influenced by, or derived from, the Ghayat al-Ḥakim.

The O9A have also claimed that the later Hebrewesque and Kabbalah influenced Occult tradition – with its ten-fold Otz Chim – is a distorted version of the earlier, Greco-Roman and pagan, septenary tradition. {4} {5}

That the O9A claims have scholarly, historical and Western pagan foundations should by now be obvious to those who have studied primary sources such as the Arabic text of the Ghayat al-Ḥakim, other Arabic works

such as *De Radiis Stellarum* by Al-Kindi, {6} and *Kitab Al Madkhal Al Kabir Fi'ilm Ahkam Al Noudjoum*, {7} and who have also taken the trouble to read Myatt's commentaries on the *Corpus Hermeticum* as well as O9A essays such as (i) *Lapis Philosophicus*, Isaac Newton, And The Septenary System and (ii) *Azoth: Western Alchemy And The Seven Fold Way Of The Order Of Nine Angles*. {8}

R. Parker

July 2018 ev

v.1.03

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{1} As of July 2018 ev, a digital edition of the Arabic text of *Ghayat al-Hakim* – published in 1933 in Germany – is available at <http://catalogue.ulrls.lon.ac.uk/record=b2205045~S12>

{2} Liana Saif, *Arabic Influences on Early Modern Occult Philosophy*, Palgrave Historical Studies in Witchcraft and Magic, 2015, ISBN 978-1137399465.

{3} qv. David Myatt's translation of and commentary on the *Pymander* text of the *Corpus Hermeticum*, available in his book *Corpus Hermeticum: Eight Tractates*. 2017. ISBN 978-1976452369

See also the O9A text *Alchemical And Hermetic Antecedents Of The Seven Fold Way*, available from <https://omega9alpha.wordpress.com/ἄρρενόθηλος/>

{4} qv. O9A texts such as <https://omega9alpha.wordpress.com/2013/12/25/originality-tradition-and-the-order-of-nine-angles/>

{5} qv. the O9A compilation *The Esoteric Hermeticism Of The O9A*, available from <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

{6} According to some scholars this treatise by the Arab philosopher Al-Kindi influenced John Dee.

{7} A copy of the Arabic text is, as of July 2018 ev, available at <https://archive.org/details/1H5Uuo>

{8} The essays are included in *The Esoteric Hermeticism Of The O9A*.



Pathei-Mathos

Notes On The Esoteric Learning Presenced Through Pathei-Mathos

The term pathei-mathos (πάθει μάθος) expresses the essence of the esoteric ethos of the Order of Nine Angles: the personal learning, by individuals, that often results from consciously undertaking practical exeatic experiences conventionally described as both 'numinous' and 'sinister'.

Often simply translated as 'learning from suffering', the Greek term πάθει μάθος implies much more:

- (i) The Aeschylan term – in the context of the original Greek – imputes that πάθει μάθος is a new logos; that is, is a guide to individuals living in a way that is more reasonable than hitherto.
- (ii) The Greek term πάθος imputes more than the English word 'suffering'. For example, it means or can imply – depending on context – misfortune, or what befalls a person, or personal adversity.
- (iii) Similarly, the Greek term μάθος means or can imply – depending on context – not 'learning' per se but acquiring knowledge or acquiring understanding or acquiring instruction or acquiring insight (qv Thucydides, 1.68). This insight is or can be an insight into the physis (Φύσις) of beings and of 'things', but is often an insight into one's own physis {1}.

Thus, a more accurate interpretation of the term πάθει μάθος is personal misfortune can be the genesis of insight.

Esoterically, Anton Long used the term in its original context; that is, as a logos: an individual perceivation of the type described in the Pymander tractate of the Corpus Hermeticum. As a perceivation, it is presenced via the O9A's Seven Fold Way, which is basically a practical guide to acquiring a personal insight, a self-knowing, and thence wisdom, via various experiences and ordeals both numinous and sinister, with the raison d'être of the Seven Fold Way being that it is a means to consciously – deliberately – acquire the insight that some individuals acquire (and have acquired over millennia) as a result of having to endure the 'misfortune' of a natural, unbidden, pathei-mathos.

Furthermore, no one O9A has ever claimed that the seven fold way is the 'only way' to obtain such insight and thus wisdom deriving from it; it's just one practical way among others.

Also, the insight resulting from pathei-mathos is a 'worldless knowing', and which worldless knowing includes an intimation of acausality {2}. For the personal insight which is (i) naturally acquired from unfortunate experiences and/or (ii) deliberately acquired via esoteric techniques such as the O9A Seven Fold Way, is often difficult or impossible to describe in words, and/or the person is often unwilling or unable to talk or write about such very personal experiences.

KS

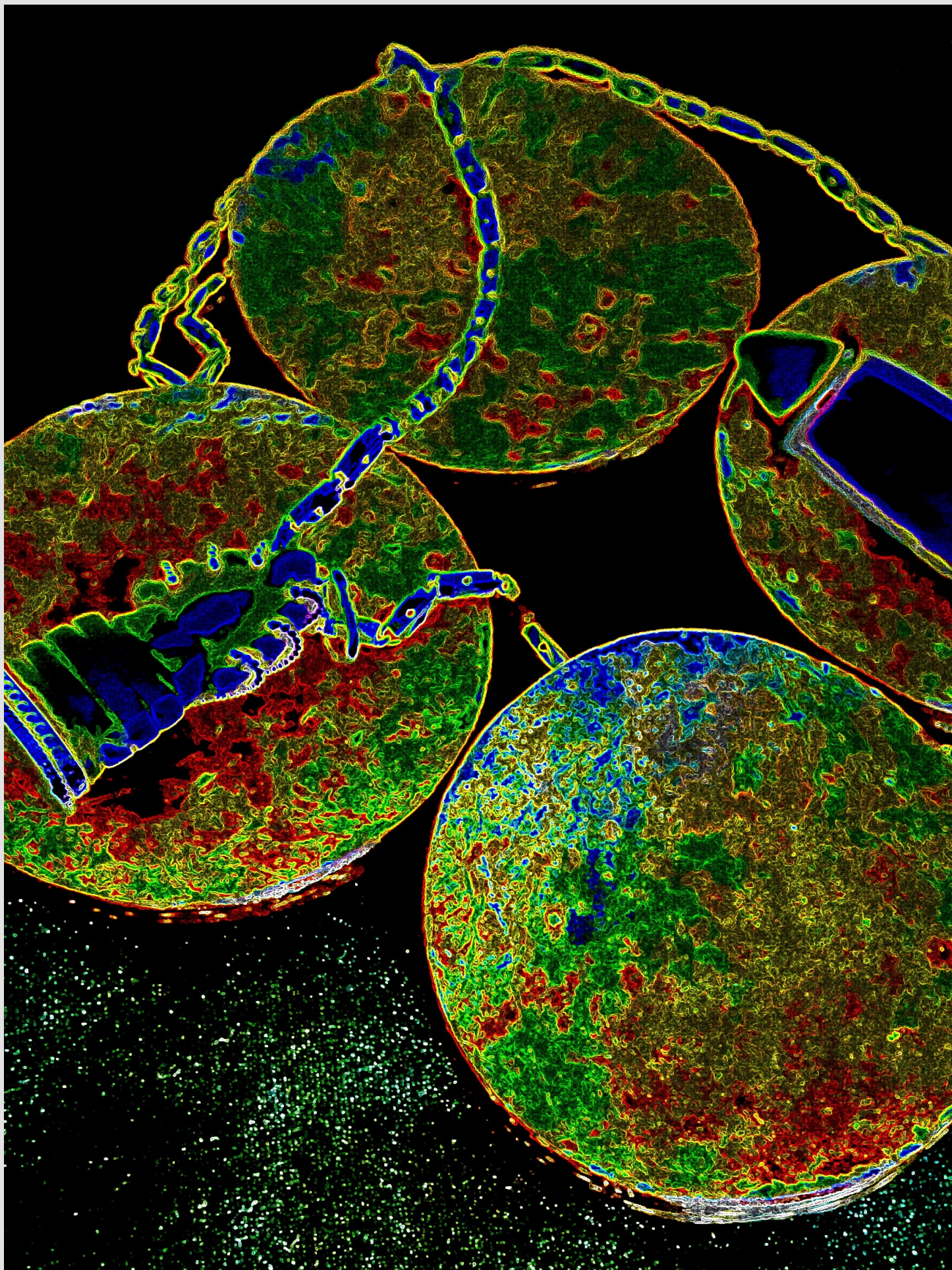
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Notes

{1} Physis is one of the central themes of the Pymander section of the ancient Greek text the Corpus Hermeticum. A theme somewhat neglected until Myatt published his translation of and commentary on that text, a text available as (i) a printed book: *David Myatt, Poemandres, A Translation and Commentary*, ISBN 9781495470684, and (ii) as a free pdf download: [pymander-hermetica.pdf](#)

{2} qv. Myatt's essay *Towards Understanding The Acausal*.





The Multiform O9A

The Occult cognoscenti have long understood that the Order of Nine Angles (O9A, ONA) is a multiform nexion. That its presencings of ‘acausal energies’ in the causal – via individuals, traditional and offshoot nexions; via propaganda, polemics, mythos, a Labyrinthos Mythologicus, and other means – are outward and multifaceted and just potentially or actually useful causal forms or ideations. That, esoterically, the O9A represents and thus reveals what is beyond all such causal forms, past, present, and future, and thus is neither of the Western Left Hand Path nor of the Western Right Hand Path because

“both the LHP (‘the sinister’) and the RHP (‘the numinous’) are themselves causal abstractions – ideations – which hide both our own nature, the nature (the physis) of other living beings, and the nature of Reality itself.” {1}

For the O9A provides the individual with an opportunity

“to develop a perception, an understanding, a knowledge – acquired from a personal experience – beyond causal abstractions/forms and thus beyond denotatum; that is, and for example, beyond the illusion of conflicting/ideated opposites, beyond naming/denoting/words, beyond abstract morality, beyond dogma/ideology, beyond the simple principle of causation, and beyond the simplicity of a posited dialectical process.” {1}

This is the personal knowledge of Lapis Philosophicus {2} and thus of “the balancing of the masculous with the muliebral (the sinisterly-numinous) through pathei-mathos both Occult and exoteric.” {3} Which knowledge is of “the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of good and evil, and a division not so obvious in denotatum.” {4}

For among the truths

“which initiates of the O9A mystic (or the ‘sinisterly-numinous’) tradition personally discover are (i) the unity – the mundus, the Being – beyond the apparent opposites of ‘sinister’ and ‘numinous’, of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living, and (ii) the transient, temporal, nature of human manufactured causal abstractions and ideations.” {4}

Which is why, for example,

“one of the axioms of the esoteric philosophy of the O9A is that it is really only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy – of empathic wordless knowing – and by developing new faculties, such as the one the O9A term acausal-thinking.” {4}

and why the O9A praxis termed The Seven Fold Way cultivates, through Rites such as that of Internal Adept and Occult Arts such as The Star Game and Esoteric Chant, the faculties of empathy, of acausal-thinking, and the enantiodromia – the Arrenothelus (ἀρρενόθηλος) or the melding, the balancing – of the masculous with the muliebral which can result from the traditional chthonic Rite of the Abyss. {5}

A Personal Anados

While the majority of modern Occultists – and especially self-described ‘satanists’ – have either pretended that the “O9A does not exist” or have focused on or become fixated with the outer, multiform, nature(s) of the O9A such as for example the causal form termed ‘satanism’, the Occult cognoscenti have understood that the esoteric essence of the O9A is the individual and difficult quest for Lapis Philosophicus by means such as The Seven Fold Way. An essence described, by the pseudonymous Anton Long, almost three decades ago:

“We see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else’s authority.” {6}

Such sparse revelations – such gems – did not, of course, in the intervening years prevent self-described ‘satanists’ and others from continuing their anti-O9A crusade based on their assumptions regarding the outer, multiform, natures of the O9A, since

“to access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth; a labyrinth so labyrinthine that it is easy for a person to become confused, lose their way, or (more usually) just give up. Some individuals, however, inspired (or re-inspired) as they are by the O9A mythos, do succeed. Thus there is, for every candidate – every potential member of the O9A kindred – an initial test, involving them navigating the labyrinth on their own, without any guidance.

What they find – to the dismay of many – is nothing mysterious or ‘satanic’ or exceptional or difficult

to understand or even really secret. For it is only (i) a particular pagan mysticism, and (ii) a particular way of life, and (iii) an individual occult journey (an anados) that will last for several decades, and a journey and a way of life which, if they embark upon them, will take them from 'the sinister' toward 'the numinous' and thence toward what is beyond both those causal forms." {7}

But now, since the esoteric essence of the O9A is more widely known – partly due to essays, such revelations, as this and partly through the works, such revelations, noted in the references below – the grammatical tense of the above quotation should perhaps be altered so that it reads "an individual *had* to work their way through.....There *was*, for every candidate...."

However, despite such revelations, the majority of modern Occultists – and especially self-described 'satanists', and even academics studying modern Western esotericism – remain fixated on (i) the so-called 'satanism' of Howard Stanton Levey {8} and (ii) on the outer, multiform, natures of the O9A.

Which, of course, serves to highlight yet again the difference not only between the O9A and other manifestations of modern Occultism, but also between what the O9A assert satanism is and what self-described 'satanists', following or inspired by the likes of Howard Stanton Levey and Michael Aquino, believe 'satanism' to be.

For the O9A, satanism – in the context of esoterically understanding the O9A – is a practical, an exeatic, defiance: an initiate pathei-mathos, a learning experience, where one exults

"in life itself: a sinister life is, or should be, one where there is an intensity; where there is action, in the world; where there is a will harnessed to a goal – any goal; a desire to experience, to know; to quest; where there is an arrogant determination to not accept the norms, the answers, the limits of and set by others.

Nothing is too dangerous for us; nothing is forbidden. We experience to test ourselves; to learn.

There is a pushing of one's body to – and beyond – its limits; enduring, to go beyond endurance to that wonderful bliss of almost exhaustion when a goal has been achieved and one has felt, been, an exquisite harmony of mind and body and ethos through sheer concentration on what is being done.

There is the acceptance of challenges – especially by ourselves. And if we have no challenges, we make or create some." {9}

That is, it is an initiate pathei-mathos, a learning experience, which one, via a praxis (an anados) such as The Seven Fold Way, moves on from: toward Lapis Philosophicus.

Yet, for those following or inspired by the likes of Howard Stanton Levey, satanism is just a euphemism for egoistic fantasies and for a life-long wallowing in a mundane self-indulgence.

Rachael Stirling
129 yf

{1} R. Parker. *The Sinisterly-Numinous O9A*, e-text, 2013. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/sinisterly-numinous-o9a/>

{2} qv. *Alchemy And The Sinisterly-Numinous Tradition* in the 2016 pdf compilation *The Esoteric Hermeticism Of The Order Of Nine Angles*. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

{3} Rachael Stirling. *Distinguishing The O9A*, e-text, 2016, v.1.03. The text is (as of February 2018 ev) available at <https://omega9alpha.files.wordpress.com/2016/06/distinguishing-the-o9a-v1.pdf>

{4} R. Parker. *The Pagan Mysticism Of The O9A*, 2014 e-text. The text is included in the book *The Pagan Order Of Nine Angles*, CreateSpace, 2015, ISBN 9781518885143.

In respect of pathei-mathos and the cultivation of empathy in O9A esoteric tradition, qv. the 2017 pdf compilation *Pathei-Mathos, Empathy, And The Order Of Nine Angles*. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/2017/11/22/the-o9a-pathei-mathos-and-the-supernatural/>

{5} In respect of Arrenothelus, qv. the section titled *Ἀρρενόθηλος: Alchemical And Hermetic Antecedents Of The Seven Fold Way* in *The Esoteric Hermeticism Of The Order Of Nine Angles*. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

In respect of enantiodromia and Rite of the Abyss, qv. the O9A text *Enantiodromia – The Sinister Abyssal Nex-ion*. The text is included in the 1460 page, 55 Mb pdf compilation *Complete Guide To The Order of Nine Angles*, Seventh Edition, 2015, which is a complete guide to the O9A's traditional, complex, and initiatory Seven

Fold Way. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/2014/04/09/the-definitive-guide-to-the-order-of-nine-angles/>

A more modern and simplified version of Seven Fold Way is described in R. Parker, *The Seven Fold Way Of The Order Of Nine Angles: A Modern Practical Guide*, e-text, 2017 v.1.03. The text is (as of February 2018 ev) available at <https://omega9alpha.files.wordpress.com/2017/03/o9a-7fw-practical-v3.pdf>

The traditional chthonic Rite of the Abyss is described in the Appendix of *Pathei-Mathos, Empathy, And The Order Of Nine Angles*. The text is (as of February 2018 ev) available at <https://omega9alpha.wordpress.com/2017/11/22/the-o9a-pathei-mathos-and-the-supernatural/>

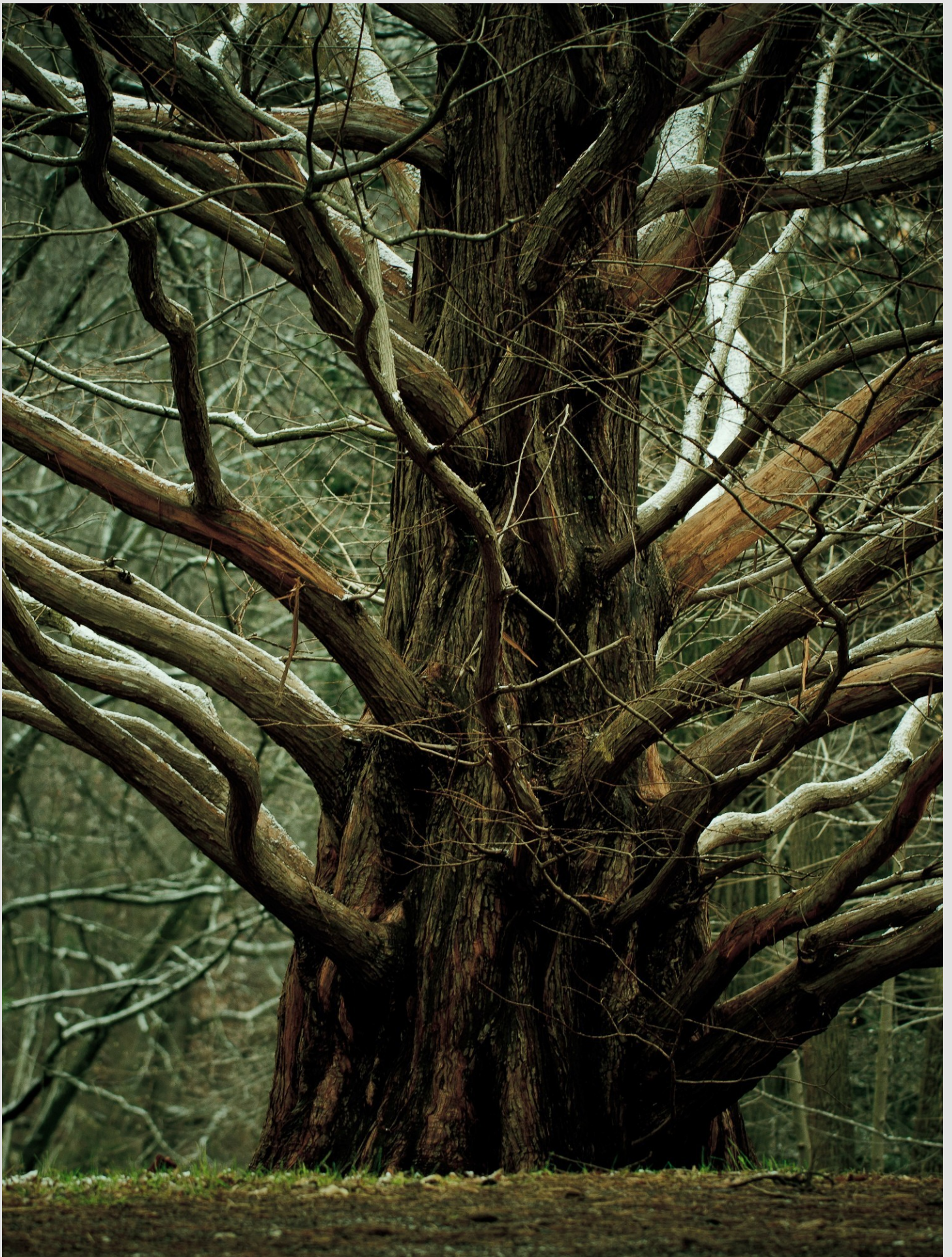
{6} Letter from 'Anton Long' to Michael Aquino of the Temple of Set, dated 20th October 1990 ev. The type-written letter was published in facsimile in *The Satanic Letters of Stephen Brown*, Thormynd Press, 1992, volume I.

{7} R. Parker. *O9A Esotericism: An Initiated Apprehension*, e-text, 2014. The text is included in the book *The Pagan Order Of Nine Angles*, ISBN 9781518885143.

{8} That no one, outside of the O9A, seems to use the real name of 'Anton LaVey' when discussing modern 'satanism' is interesting, indicative, and somewhat amusing.

{9} Anton Long. *The Joy Of The Sinister*. 114yf. The text is included in the book *The Joy Of The Sinister: The Traditional Satanism Of The Order Of Nine Angles*, CreateSpace, 2015, ISBN 9781518679001.





Some Notes On The Rounwytha Way

The Rounwytha Way – one of the three O9A praxeses {1} – is the most neglected part of the Order of Nine Angles (O9A/ONA) weltanschauung, with such neglect contributing to the basal misunderstanding of the O9A itself that exists not only among self-professed modern occultists and satanists but also among academics interested in or researching what is often termed modern esotericism.

The Rounwytha Way – also known as ‘the rouning’ – is an aural pagan esoteric tradition, indigenous to a particular rural area of the British isles, of a few empaths (most of whom were and are women) for whom there are no teachings, no dogma, no rituals, no spells, no conjurations, no incantations, no abstract determinate seasons {2} and no unnatural division between ‘us’, as mortals, and Nature and ‘the heavens’ beyond; evident as such an unnatural division is in positing, and then naming, separate divinities and supernatural beings. There are therefore no gods, no god, and no goddess; no ‘demons’ or named ‘familiar’s’. Instead, there is a very individual and always wordless awareness, an intuitive apprehension, arising from a natural gift (a natural talent) or from that faculty of empathy that can be cultivated – according to tradition – by a person undertaking to live alone in the wilderness for around six months and then, some years later, undertaking to live alone for a lunar month in a darkened cave or some subterranean location {3}.

In essence, the Rounwytha Way is a manifestation – a presencing – of the muliebral, especially the ‘acausal knowing’ that arises from empathy with Nature and ‘the heavens’. As Myatt has explained in respect of the muliebral:

“What is muliebral cannot be embodied in some organization or movement, or in some -ism, or in any causal form – and certainly cannot be expressed via the medium of words, whether spoken or written – without changing it, distorting it, from what it is into some-thing else. For the muliebral by its very φύσις is personal, individual, in nature and only presenced in the immediacy-of-the-moment, and thus cannot be the object of a supra-personal aspiration and thus should not be ‘idealized’ or even be the subject of an endeavour to express it in some principles or principles (political or otherwise), or by some axiom or axioms, or by some dogma. For all such things – forms and words included – are manifestations, a presencing, of what is, in φύσις, masculine and temporal. Or, expressed more simply, the muliebral presences and manifests what is a-causal – what, in the past, has often inclined us to appreciate the numinous – while the masculine presences and manifests what is causal, temporal, and what in the past has often inclined us toward hubris and being egoistic.” {4}

The Rounwytha Way also re-presents that personal perceivation that an individual pursuing a life-long mystical quest, such as The Seven Fold Way, may discover beyond The Abyss:

“The wisdom acquired, the finding of lapis philosophicus during the penultimate stage of the Way – means two particular things, and always has done. (i) living in propria persona, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal – of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe ‘they’ are or can be ‘in control’. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning.” {5}

This personal perceivation is of the nameless, wordless, unity beyond our mortal, abstract, ideations of ‘sinister’ and ‘numinous’, of Left Hand Path and Right Hand Path, and also – and importantly – of ‘time’. For it is our ideation of ‘time’ – with its assumption of a possible temporal progression, via various temporary causal forms, toward something ‘better’ or more ‘advanced’ or more ‘perfect’ (in personal or supra-personal terms) – that underlies the magian/patriarchal/masculous approach that has dominated, and still dominates, Western occultism and esotericism in general, fundamental to which is a hubriatic egoism: “the illusion that is the individual will”.

Aspects of the abyssal perceivation – of the apprehension discovered by someone reborn beyond The Abyss – are (i) the need to balance the masculous with the muliebral; (ii) ‘the aeonic perspective’; (iii) the importance of esoteric languages (manifest, by the O9A, in Esoteric Chant and The Star Game); and (iv) aeonic sorcery.

The aeonic perspective, for instance, provides an understanding of aeonic sorcery:

(i) Of the limitation – and the ‘mortality’ – of all causal forms and why, in respect of certain aeonic goals, it is (α) the cumulative decades and centuries long alchemical (inner) change of individuals individually (via pathei-mathos), and (β) mythoi, and (γ) ‘numinous symbols’, which are of primary importance. For it is such things which presence, over long durations of causal ‘time’, that acausal energy which is the genesis of a genuine evolution, of those changes that endure beyond each mortal and beyond all collocations of mortals (corralled, for example, via ‘empires’, States, nations, ideologies, or by some leader or by some cause or political party).

(i) Of why and how each human being – each mortal – is but a nexion and thus can, via esoteric mimesis, restore or alter (in particular ways) what others may have, through causal forms or via their living, temporarily changed.

Rounwytha and O9A – Difference and Similarities

The ‘acausal knowing’ of the Rounwytha – of the particular type of sorceress that the Rounwytha is – wordlessly, and in a pagan way, encompasses the esoteric knowing that the O9A describe by the term aeonic perspective. But instead of the ‘aeonic sorcery’ of the O9A (and thus in place of a sinister/aeonic dialectic and a particular esoteric strategy and certain tactics) there is only a concern with what is familial and local or communal, so that for the Rounwytha

“there is no interest in, no concern with, matters beyond one’s family, one’s local area of dwelling, and beyond such problems of one’s neighbours that they personally bring to one’s attention because they may require some help or assistance.” {6}

Furthermore, there may have been in the past an act – as according to some aural accounts there may have been a rare recent incident – whereby it was considered necessary to restore the balance that some particular person, or some deed or deeds, or some natural occurrence, had in their local area upset, and thus why occasionally and in respect of some rotten person,

“why their removal – by exile or by cull – would end (cure) the sickness, restore the balance their rotten deeds and they themselves had caused to be upset, restoring thus the natural flow, and gifts, of Life: of health, fecundity, happiness, good fortune.” {6}

For the Rounwytha Way is a very individual one rooted in a particular rural area, and one which occasions certain natural and necessary responsibilities and duties to certain others in the same locality. **A Way which continues, and manifests, what the PAGAN weltanschauung – at least in Europe – anciently embodied:** an intuitive/empathic understanding of ourselves and of our local rural community as an affective and effective connexion to Life {7} and a connexion that needed no god, no named gods or goddess, no ‘prayers’, and no rites or rituals: only those wordlessly left personal offerings to the (always un-named) gods/divinities, and the natural ability of an empathic sorceress (or, more rarely, a sorcerer) to foresee/foreknow and to intuitively/empathically (and thus wordlessly) know how to restore (often via memesis) the natural balance that some mortal, or some natural occurrence, had temporarily upset. This is the understanding of personal, and communal, fortune and misfortune being a gift: a manifestation, to we mortals, of how Nature and ‘the heavens’ work and of who and what and why we mortals are, as beings temporarily presenced on this planet we call Earth.

However, in essence it is this ancient paganus understanding and knowing – with its empathic awareness of a possible ‘afterlife’ beyond our temporarily presencing as an often egoistic individual – which suffuses the O9A, and indeed which re-presents the O9A weltanschauung, beyond the polemics, beyond the propaganda, the incitement; beyond the causal form of ‘satanism’, beyond (and the genesis of) its japes and Labyrinthos Mythologicus and mythos and sinister dialectic. And an understanding and knowing re-presented, most obviously, in its hermetic Seven Fold Way and its apprehension of the sinisterly-numinous, for the O9A, via its praxeses, requires

“the individual to develop a perception, an understanding, a knowledge – acquired from a personal experience – beyond causal abstractions/forms and thus beyond denotatum; that is, and for example, beyond the illusion of conflicting/ideated opposites, beyond naming/denoting/words, beyond abstract morality, beyond dogma/ideology, beyond the simple principle of causation, and beyond the simplicity of a posited dialectical process.” {8}

R. Parker

2014

Footnotes

{1} Regarding O9A praxeses, qv. R. Parker, Some Advice For Neophytes Regarding The Order of Nine Angles. e-text 2013. For details of the Rounwytha Way, qv. the pdf compilation (written by Anton Long) entitled The Rounwytha Tradition, which contains the following texts: (i) The Rounwytha In History and Modern Context; (ii) Denotatum – The Esoteric Problem With Names, and (iii) Alchemical Seasons and The Fluxions of Time.

{2} qv. the Esoteric Dating and Aural Traditions section of the essay Denotatum – The Esoteric Problem With Names.

{3} qv. the Camlad Rite of The Abyss which is the O9A’s somewhat updated version of the traditional rite. Aural tradition relates that, centuries ago, a certain place near what is now the town of Bridgnorth was occasionally used. Another such place once existed near Little Wenlock, while old mine workings near the Stiperstones were also sometimes used.

The traditional Rounwytha rite is given in the appendix below.

{4} Some Questions For DWM. e-text, 2014.

{5} Anton Long, The Enigmatic Truth. e-text, December 2011 CE. As I mentioned in my essay Myatt, The Sepenary Anados, And The Quest For Lapis Philosophicus:

“The term in propria persona [...] has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone speaking ‘in propria persona’, as opposed (for example) to ‘the passive voice’. Thus, someone living ‘in propria persona’ would suggest something to the intelligentsia, as the above quotation would.”

{6} The Rounwytha Way In History and Modern Context, n.d. but c. 2011

{7} As mentioned elsewhere, the O9A – et al – make a distinction between affective and effective change(s). Symbolically understood, affective change is an acausal – an a-temporal – change, and one whose genesis is or can be sorcery: i.e. a presencing of acausal energy via a nexion, be that nexion an individual, or some manufactured form (such as an archetype or mythos) or some esoteric technique (such as Esoteric Chant or The Star Game).

{8} R. Parker, The Sinisterly-Numinous O9A. e-text, 2013.

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Appendix

The Rounwytha Rite

The traditional Rite begins at the first full moon following the beginning of a propitious alchemical season – in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The Rite, if successful, concludes on the night of the following full moon.

The Rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the Rite. Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave – with, if necessary, its entrance suitably screened to avoid an ingress of light.

The only light is from candles (housed in a lantern) and the only food is bread and cheese. The food and/or the water required for the duration can be either brought by the candidate at the beginning of the Rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one. [In modern times, certain stipulations have been added: No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise,

is allowed; and no modern means of reproducing music or any other means of personal entertainment are allowed.]

The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to the world of living mortals.

The traditional Rounwytha rite has no structure, and simply involves the candidate living alone in such a location for a lunar month.

-ONA-





SEXTION 2



Eye Of The Heart

Before I got cut into Palo, I had met a few Palo initiates thru my Godfather in my local area. They all talked about one thing in common, constantly, as if it were a daily occurrence. They talked about “talking to their Muertos,” meaning talking to their ancestors, the dead spirits they work with, and their nganga. Palo is a necromantic religion: it works with the Dead [ghosts of the departed].

During your initiation into Palo, they cut you all over your body with a razor blade. One of those cuts is made at a certain place, and a certain mpolo is used with the cut. Other things are done to that cut, like certain mambos. Along with that, certain things are done to your eyes. That specific cut, and what they do to your eyes, gives you “spirit vision,” the “second sight,” allowing you to tune into spirits, or in more familiar terms: it activates your third eye.

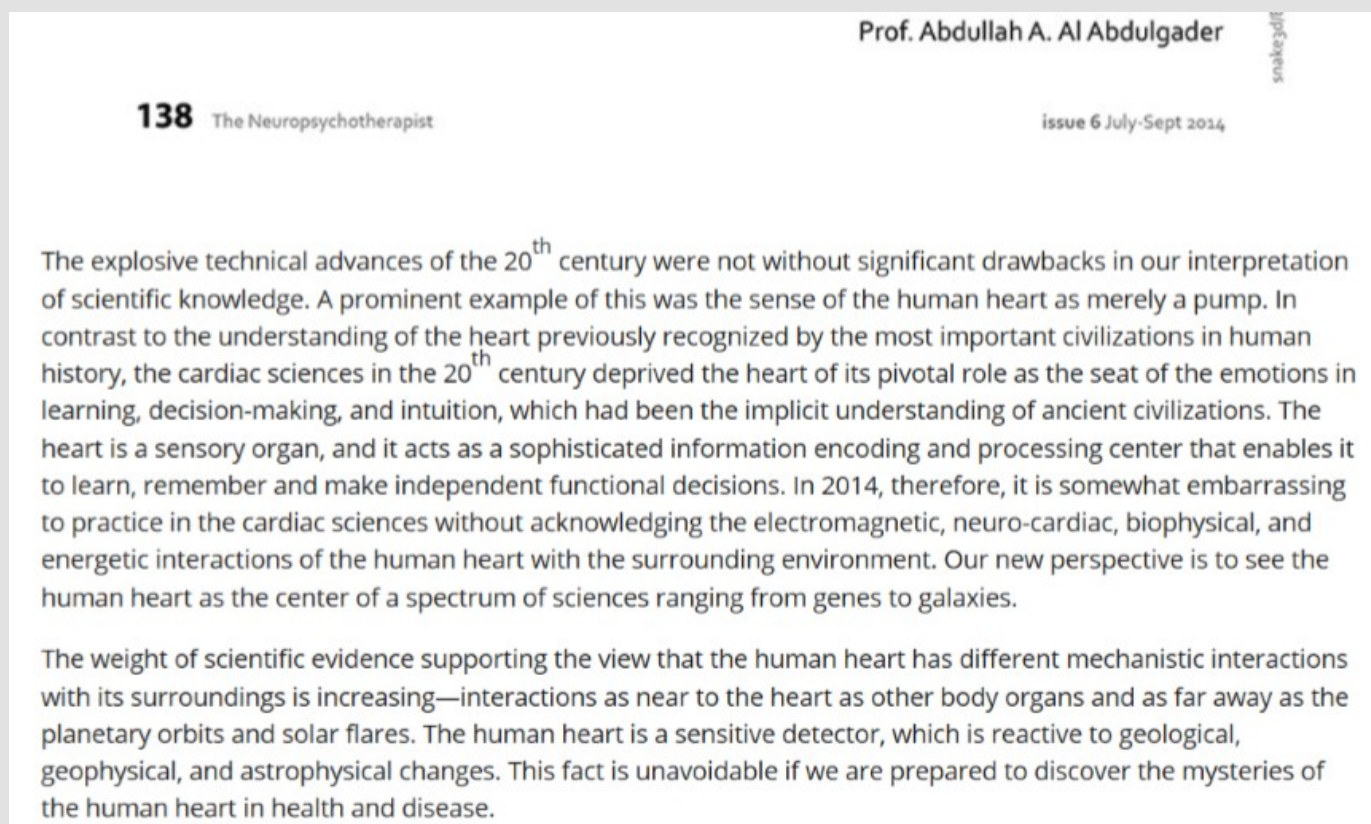
Your so called “third-eye” is actually your pineal gland. Anatomically, the pineal gland - as bizarre as this sounds - is actually a shrunken eye ball: it does have a retina, a lens, and optical nerves. Besides the components of an actual eyeball, about 30% of the pineal gland is made of metallic molecules, and so it is sensitive to magnetic [and other] fields, such as that of the earth’s; it’s how animals can tell where north is. It is related to something called the Parietal Eye found in some fish and most lizards. But what is a third eye ball, with a retina, lens, and optical nerve doing in the middle of your brain? How does it see anything? Well, basically, that “third eye” is connected to your heart. In other words: it is the Eye of your Heart-Sense, your Citta [chitta]. The Dharma Eye as the Buddha called it, the Eye that allows you to see and understand Dharma [natural phenomena].

Physiologically, how is this Third Eye connected to the Heart? The connection/link is primeval. The pineal gland is connected to the epithalamus, which is connected to the limbic system, and the limbic system functionally deals with many things, three of which are Emotions, Behaviour, and Drives [urges]. The limbic system is the “brain or nervous system” of the unconscious mind [psyche]: the so called “subconscious mind.” And so, when I say that the Third Eye is connected to the Heart as a Sensory organ [chitta/psyche], I don’t mean that metaphorically or in some goofy New Age way. I mean it literally. I usually have a solid and crisp, detailed, understanding of the subject matters I talk about. I don’t go around blowing hot mystical air in people’s faces. And so the connection between the Third Eye and the Heart-Sense and the Unconscious Mind, is important to keep in mind during the reading of this essay because it’ll help you understand roughly how certain subject matters I talk about are working behind the scenes [subconsciously].

Your Heart, unbeknownst to many, is a Sixth Sense organ. In fact, what we even call the “sixth sense” [psychic stuff] is a function of the Heart as a sensory organ. Psychic meaning pertaining to the psyche, which is your citta [chitta], your seat of emotion, volition, and intuition [empathy]. This has been known for thousands of year in nearly every ancient animistic culture on earth.

The materialistic, reductionistic, medical science of the West dethroned the Heart as an important sense organ and made it into a mere pump. Now this same field of science has learned that the heart doesn’t even actually pump your blood! It only helps regulate the movement of blood. Like how a conductor swings his chopstick thing around in front of an orchestra. The veins, and muscles around the veins actually “pumps” the blood. And your blood actually travels in a spiral movement, like how water spirals down a drain. Your blood spirals as a vortex in your veins. Water, by nature, moves better and more efficiently in a vortex, as do many other things, like electricity and plasma in space and magnetic fields, and galaxies, etc.

And now it’s beginning to be re-discovered that the heart is indeed a sense organ in modern Western science. Mostly likely, the mundane stooges of Western materialism are going to take credit for “discovering” this... even though it has been known and understood by every race and culture on earth for thousands of years:



The ancient Upanishads said this about the Heart: *“The Self, pure awareness, shines as the light within the heart, surrounded by the senses. Only seeming to think, seeming to move, the Self neither sleeps nor wakes nor dreams.”*

And so ironically, “opening” your “third eye” actually isn’t about trying to open something in between your eye brows. Your pineal gland is already there, connected to your brain, and heart-sense, and ready to actually work to receive and process information it gets from your Heart as a sense organ. What opens your third eye is learning to actually once again Sense shit with your Heart. Just like animals and human babies do naturally.

Animals do it all the time, and so do we when we were babies and children. It's just that as we grow up, our Western materialist society ingrains into us that the heart is merely a pump and that all thinking and knowledge come from the brain, school, authority figures, and books. And so we become heart-blind: our third eye closes.

So the Quran states: *"Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah."* [al-baqara 2.74]

The esoteric meaning of the story of Moses in the desert during the Exodus, where he strikes a Stone with his staff and Water gushes out, regards the Heart and its ability to Understand - Perceive - Divine Wisdom, in the Wilderness [Nature/Earth]. In the story of Hermes Trismagustus, Poinmadres says this about Divine Wisdom and Water: *"So, raising them up, I became a guide to mankind, teaching them the doctrine, how and in what way they might be saved. And I sowed in them the words of wisdom, and they were nourished with ambrosial water."*

Remember, Moses was an initiate of the Mystery Schools of Egypt, meaning that the ancient anonymous authors who wrote such books attributed to Moses or about Moses were aware of the philosophical and spiritual teachings of Ancient Egypt and Ancient Greco-Egyptian stuff, such as the Hermes stuff. And so, to actually understand the Bible [and Quran], you have to read it within its original contextual matrix, that being the greater memetic landscape [philosophy, theology, spiritual, social, as well as cultural] of the time and place regarding the timeframe the books in the Bible were written. Ideas [memes] do not exist in vacuums. And so it's no surprise that Christianity shares stuff in common with the religion of Ancient Egypt, etc, etc. And so on. Likewise with the use of "water" as a symbol of wisdom.

We all, in general, know and understand that it's dumb and fallacious to take things out of Context... and so why is it any different with holy books, religions, philosophical, spiritual, cultural ideas/teachings and practices? For instance: it is part of longstanding American culture and tradition that every New Year's Eve we shoot off fireworks. Well, the fireworks are cultural memes that didn't just come out of nowhere, as if America invented fire crackers. That meme came from China. When exactly did the Posh British start drinking tea as a cultural practice: before or after the Chinese? Which one [who] came first: Jesus Christ or Horus [have you studied the similarities]?

Who actually first began baptizing people in water: Christians, John the Baptist, Jews, Ancient Egyptians, or Hindus [in the Ganges]? Speaking of Jews and India, there is an interesting hypothesis I chanced upon a while ago which posits that the ancient Jews were a nomadic tribe originally from India [remember Gypsies were actually nomads from India], and oddly enough many words [Hebrew and Sanskrit] as well as place names in both India and ancient Israel and Judah supports this outlandish notion! I don't have enough data to make an opinion about Jews being from India yet, but it's interesting nonetheless! One of many examples: Consider the Hebrew word "Selah" meaning Rock or Stone, in Sanskrit and Pali, "Selah" means Rock and Stone. Another interesting intersection: the Hebrew name Adama - ADM - [as in Adam and Eve], resembles the Sanskrit word Atma [spelt ATM]. Another interesting intersection: The Jewish Patriarch **Abraham** and his wife **Sarah** were called **Abram** and **Sarai** before God changed their names. It just so happens that in India the god **Brahma** married the goddess **Saraswati** [his own daughter incidentally].

Who invented the concept of "karma" and "dharma," which are words and ideas even now found in English? Not Hindus, or the Buddha, and not the Sanskrit language either! Believe it or not, the words "karma" and "dharma" [as well as "shiva"] are Munda words borrowed into Sanskrit by the ancient Brahmins. You're a fucking idiot, if you don't understand that memes - ideas, words, concepts, cultural practices, customs, observances, views, etc - travel, spread, inspire innovations and derivative concepts, and gradually evolve over time. They don't exist in vacuums.

In other words: Wisdom flows out from the Heart like Water, quenching your Spiritual Thirst. Divine Wisdom - when properly understood - is satory / buddhi / revelation: it is that Wisdom or Understanding of things that is born in the Heart [empathy/intuition] and not by the brain and its thinking process. So what is the Source of Divine Wisdom and Insight? Not a book or priest or a guru. The source is your own Heart, when opened and working properly as a Sense Organ. When it is Sensitive, able to sense the world of human experience: the Great Book of Nature and Life; Dharmakaya [the Body of Natural Phenomena] as it's called in Buddhism. And so the Heart is the Dharma Eye. The so called "third eye."

And so the Bible says: *"Render **the hearts** of this people **insensitive**, Their ears dull, And their eyes dim, Otherwise they might see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed,"* [Isaiah 6.10]. *"For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts..."* [Acts 28.27]."

When your heart is hardened, it becomes insensitive, dry of that esoteric water. The Heart as a sense organ is closed, like closed eyes. Sense organs work by being touched. Photons touch light receptors in the eyes, and you see. Sound waves touch your ear drums, and you hear. Sent particles touch your olfactory gland, and you smell. And so on. And so, a hardened heart, one that is insensitive and closed, is untouched by its environment, by other people, by nature: it is Blind and cannot see or understand anything. Thus: your "third eye" receives no Light from your Heart-Sense. A hardened heart means the same thing as a closed "third eye."

The heart - as a sense organ - receives subtle light and electromagnetic information from its surrounding and environment, and sends it to the pineal gland, which processes such subtle light and EM information, and then sends it to the brain, after the information has been processed by the limbic system, where your conscious mind awaits to become aware of the same. "Subtle light? What's that you might ask. It's bioluminescence, I wrote about it in some previous issue of Nexion zine. And we call that whole process "insight." We even call it "insight" in English! In+Sight, meaning that it is an interior or internal or introspective Vision/ Perception, because the third eye [pineal gland] is inside the middle of your head! I'm not talking abstract goofy new age shish-kabbalah babble here. I'm talking about real organs, real limbic systems, real bioluminescence, real electromagnetic impulses, and a real processing of such stuff into internal vision and empathic understanding.

And so to "open" your third eye, you must soften your heart, and learn to use it once again as your central and primary Sense Organ, just like animals and human children do. *"Truly I say to you, unless you change and become like little children, you shall never enter into the kingdom of heaven,"* [Matt 18.3]. Unless you re-learn how to perceive and experience the World and Life like you once did when you were a Child, you will never truly understand it, you will never know the secrets of Nature. And where is this kingdom? *"[N]either shall they say, 'Look, here!' or, 'Look, there!' for behold, the Kingdom of God is within you,"* [Luke 17.21]. The word "within" in that Bible verse, in the original Greek is "Entos," which actually does mean "inside" or "within." That Kingdom is the Heart. You have to re-learn to use your Heart-Sense like a child, like we all once did when we were children, if you desire to drink the waters of Nature's wisdom.

Mundane occultniks into new age shit aren't opening their third eye right. That third eye doesn't need to be "opened," because it doesn't have eyelids to be closed in the first place, besides, it's in the middle of your skull anyways. It's ready to work: it just needs Light from an Open Heart. Like I said, animals and children naturally use their heart-sense to Feel and Perceive the world. It is a perception of feeling in and with the Heart.

There was this really cool experiment - you can find reference of it on youtube - where dogs were tested to see if they can know when their owner come home, when such owners come home at random times and so on. Rupert Sheldrake wrote a whole book on the phenomenon called "Dogs That Know When Their Owners Are Coming Home [and other unexplained powers of animals]". Your Heart, is indeed the organ of your Sixth Sense, or your Empathic Sense, or your Psychic Sense: the Sense organ of your Psyche.

Years ago, I learned that our "Gut Feelings" actually does correspond to the gut. I learned that the gut has neuron cells in it, and the benevolent bacterial biome in your gut also serves as a brain for your gut. Recently I learned that the Heart also has neuron cells in it, up to 50-60% of the Heart's cells are neuronal. But that information in and by itself really means nothing.

It wasn't until I learned two other bits of information that a bigger picture formed. First I learned that all living cells and organisms utilize the whole electromagnetic spectrum - all the energy that entails such - to send and receive information as a means of communication. Cells are highly sensitive to weak EM signals. The second thing I learned was that of all our organs in our body, it is the Heart that generates the most EM signals/emissions; it also receive such.

So when a single heart cell is placed by itself, it begins to beat irregularly and erratically, and then dies. But when you place a second heart cell near it, the two heart cells sync with each other and beat together in synchronicity. This is called "**Entraining.**"

The Heart can entrain with other hearts beyond your body, via this yet to be understood information network of electromagnetic communication. The best and easiest example of this phenomenon is a mother and her new born baby. The heart of the mother and new born baby entrains with each other. In fact, as a new born baby, for the first several months, the infant's heart must entrain with its mother's in order for the infant to develop in a healthy manner. Without entrainment, the infant can actually die, hence you have such "mysterious" things like Sudden Infant Death Syndrome.

Two hearts of two people can entrain with each other up to 5 feet away and more. Another example of entraining is a dog and its human friend. The two hearts entrain, and there is a "heart to heart" connection, literally, a resonance of the heart. The Heart is continuously connected to the brain and the "brain" in our gut. There is constant communication between these three brains. To clarify, the neuron cells in the heart and gut are not brain cells proper; I use the word "brain" loosely with them two.

And so this "heart to heart" connection, and the Heart's connection with the brain and the gut aptly explains what we usually refer to as "hunches," "gut feelings," and "intuition/empathy." It is nothing really mysterious and psychic or paranormal at all. We're working with simple mechanics: communication and a means of communication. Communication here meaning the exchange of information, and the means of that exchange are the various broadband energies of the electromagnetic spectrum.

You can witness such heart to heart entraining in Nature, when you watch a massive school of fish swim together all in unison. The same can be seen of some birds, when they all fly together in the sky in unison, when many people dance in unison. An ecosystem, because all units of that system co-evolved together into a harmonious functioning system, are in a state of collective "entrainment," where literally, all the cells that makes up every plant and creature and even inorganic matter in that ecosystem are in a constant state of communication with each other via electromagnetic emissions.

And in ancient times, it was this heart to heart connection that ancient humans learned about the medicinal properties of the plants in their environment. Nature, Mother Nature, is teeming with Life, and so even with something like Natural Philosophy, this heart to heart connection [your heart connected with Nature] is important because it is the means whereby Nature literally speaks

to you, sends to your Heart, Her secrets and mysteries. Mother Nature gives you Her secrets, if your Heart is open to receive. You can't force such mysteries out of her with the brute force of the brain, by thinking, by math, by dissecting.

I learned about entrainment, and how cells and living organisms communicate via transmissions of EM recently. I was able to understand the concept of entrainment relatively easily, because in my own culture, Citta/Chitta [the Heartmind] is used in that very same way, to connect with living things and other people, with spirits [such as your dead ancestors], to perceive and understand the world. It explains why the ancient Natural Philosophers of Greek civilization, and the ancient Natural Philosophers of India and China understood so much of Mother Nature's secrets and mysteries, to a profound level. It also explains why so many ancient indigenous people, the world over, had such an impressive knowledge about the medicinal and magical and sorcerous properties of the plants and animals in their environment.

I learned about all of this recently and at the right time, because Nature is at the center of the religion of Palo. You are admonished by your elders in Palo to connect with Mother Nature, because she is your temple and source of magical and sorcerous ingredients. Interestingly the Palo/kiKongo word "Malongo," means "Nature," "Medicine," and "Magic."

When the Heart/Chitta picks up these electromagnetic transmissions from things, the information the Heart receives are interpreted by our three brains as subtle gestalt shades and tones of emotions, empathic, intuitive wordless knowings, intuitive insight, intimations, clairsentient feelings, flashes of clairvoyant vision/imagination, bodily sensations, and so on. It's a way of knowing and understanding things that bypasses the brain and its intellectual function.

The best ways to explain this method of communication, again is by using a mother and her baby, as well as a dog and its human friend. Those are two universal examples that need no discourse. If you are a mother [or have helped raise baby cousins/siblings]: you know what I'm talking about. If you have a pet you love and are close to: you know what I'm talking about. Words are the brain's linear means of communication. The Psyche communicates via a different means, and medium.

The Heart [and cells in general] has its own ancient, primeval, nonlinear language which is devoid of words, and which is by Nature: universal. Mental construct versus living experience. For that Heart-centered communication to take place: the brain and its chattering of mental constructs must be tranquilized. Which are why things like trance and meditation are universal to animistic cultures that are connected to/with Nature. Long walks does the trick as well. It tranquilizes the brain. You'd be surprised to know how many great philosophers, artists, musicians, theologian, inventors, and scientists take long quiet walks. The shamans and ascetics of other cultures, since very ancient times, have and will use any number of natural psychotropic plants to tranquilize the chattering mind/brain and induce trance. Psychotropic plants like Peyote, Fly Agaric, Cannabis, Ayahuasca, Tobacco, LSD, and so on. Fly Agaric is Amanita Muscaria, also known generically as "toad stool." And yes, I know toad stool is a mushroom and mushrooms are not plants, they are fungi.

Hearing about how Malongo speaks to you directly, to Teach you Her secrets, via your Heart-Sense is incredulous. I understand, that it's hard to believe something alien: a concept so alien to the Mundane Western mind... that Nature is alive and psychically communicative, able to communicate with your psyche. The alien concept that we are all indeed interconnected with Nature and all Her parts and pieces. But one who experiences, believes. You simply have to watch Nature with an open Heart... and an open brain? No, shut your linear brain up. It'll just get in the way of the empathic communion you seek with Nature. Without that heart to heart communion with Malongo, there is no Palo, no Mayombe. And so as a new initiate - like I am - the first thing we have to do is strive to connect with Nature. That can only be done by actually going out into Nature, and learning to connect and communicate with the spirits of trees and other plants.

When your own pet dog has an upset stomach, sometimes you will see it eat grass. It goes for a certain species of grass called crab grass. Interestingly, consider this, not only in Palo culture, but my Southeast Asian culture, that same species of grass is used as a tea to help remedy upset stomachs. And so you have three groups of living beings on earth who have independently come to understand that crab grass remedies upset stomachs. How so? How do dogs know that crab grass does such a thing? How do Palo people in Cuba and Indigenous people in Southeast Asia, thousands of miles apart, know that crab grass remedies upset stomachs? That's just one mere example.

Another simple example: I grow lemongrass in my garden, we cook with it, and we have stray cats. When the stray cats have an upset stomach, they go and eat the lemongrass. This in itself is unusual because the cat species do not in general eat vegetation, as they are primarily carnivorous. And so, when you see a carnivorous animal put in the effort to eat plants: there is a Reason, and a cause for Consideration on the part of the human. It just so happens that in the human world, the whole of East Asia and the Sinosphere, it has been known for several hundred years that lemongrass remedies upset stomach. We make a tea out of it, which actually tastes and smells nice. How does that happen? Of all the plants in a garden, why do stray cats always go to the lemongrass, when they are sick? How is it that both the cat species and the East Asian humans have both come to learn what medicinal properties lemongrass has? Think about it.

How do herbivorous animals in an ecosystem know which plants to avoid because they are poisonous and which are good to eat? In the indigenous magic and sorcery of my culture, we use the banana tree in black magic; a malefic spirit is believed to reside in the banana tree. Over in Cuba, people into the religion of Palo use banana trees for the same purpose and exact reason; a malefic spirit lives in such trees. How do two different ethnic groups of people, separated by time and thousands of miles of ocean and vastly different languages, who have never interacted with each other, end up using banana trees for the same reason and understand such trees have the same exact magical properties?

In my Southeast Asian culture, when we have a stomach ache or diarrhea, we use the bark and leaves of a Guava tree as a tea, and that remedies the issue. In Mexican culture, when they have stomach aches or diarrhea they have a traditional remedy where they will eat or make a tea out of Guava bark and leaves. How does that happen? How do two very different groups of people, occupying two different parts of the planet, who have never come into contact with each other, end up knowing that Guava bark and leaves remedies stomach aches and diarrhea? These are just minutia of examples from thousands and thousands of examples that exist. How did ancient people, and modern primitive tribes, know what plants were good for what? Per Occam's Razor, as outlandish as it sounds to modern scientific materialism: the plants themselves tell the humans and animals what they are good for, via the Heart.

Heart Impressions

I discovered Lenormand cards before I got cut into Palo. I discovered Lenormand cards one day because I was looking for something simpler to learn to read than Tarot cards. I never used to like Tarot cards, because I thought psychic cards were silly. It was the ONA and Vanessa who got me into Tarot cards. Vanessa used to make me read - try to read - her fortune and future with her deck of RWS Tarot cards. I was never really good at it. I gradually bought a collection of different Tarot decks, and other species of psychic cards. Today, I've whittled my reading decks down to my most favorite three:



The decks I use are Bridge sized decks. They are the Sibilla Indovina [French Tradition], standard RWS Tarot [Radiant RWS, or whatever it's called], and Lenormand. I like using all three together. They each speak a different language, and they each answer the same question you ask from a different angle or perspective. What I look for is "echoing," meaning that I'll ask a question, and two or even all three decks virtually are giving the same answer. They echo each other in other words. I'll first read the cards across horizontally. Then I'll read the cards in columns, vertically, meaning a Sibilla card + a Tarot card + a Lenormand card. For my Daily

Draws, I'll just throw down 3 of each, and for in depth answers to big questions, I'll throw down 5 cards from each deck, totally 15 cards. My Sibilla deck is the only cards I use in Reverse [upside down cards].

Before I got cut into Palo, I had a difficult time making sense of the cards. It's like they weren't talking to me. Even when I looked up the meaning of the cards, it was hard to make relevant sense of them. Especially the tarot cards. I hate using the pre-written meanings and definitions for the Tarot cards.

But after I got cut into Palo, especially that "certain" cut that gives you spirit vision, and what they do with your eyes during the initiation ceremony, it's become very easy for me to read the cards for myself! I'll just look at it, with a silent mind, and a couple minutes later I know what they are trying to say.

I do the Daily Draw every morning. The Daily Draw is when you lay down three cards [of each deck if you use more than one like me], you record those cards, then go about your day, and in the evening, before you go to bed, you review your cards and see what they were trying to tell you. When you do the Daily Draw every day, you actually develop a heart to heart connection and relationship with the San [see San & Tao essay in this issue] of the deck of cards, and you learn the nuances of each card's meaning, specialized for you. For example:



I did my Daily Draw yesterday, and for my Tarot cards I got the above picture, Queen of Pentacles, Ace of Cups, and Six of Swords.

Usually, the Ace of Cups is a wonderful card which has some kind of pre-written meaning of a major chance or opportunity for love and emotional stuff. Not for me yesterday! It only took me a minute of looking at those three cards in the morning to figure out how my day was going to be: fucked up! You Feel the meaning and message of the card in your Heart, and you measure such meanings in context to your own situations and circumstances, which is why for me, reading for myself becomes very accurate: I know the context of my own situations and circumstances.

So, for the past two whole weeks the mop-drain in the restroom at our family shop has been not working. It get's clogged. The mop drain is where you pour your used mop water into. At our shop we also have a waste water pipe that empties into the mop drain,

from our ice machine. My uncle-dad and cousins have tried everything, from strong acid drain cleaner like "Liquid Fire," [that'll fucking kill you if you drink it!] to those wire snakes you twirl down the pipes. We used a 75 feet long snake, then an even longer one. The mop drain would work for a day, and the next day, it would get clogged again for whatever reason. The main reason being that our shop and the other shops share the same pipe which carries the dirty water to wherever it goes in the ground. And steel-wool from the bakery somehow got stuck in there! I went and told the owner of the bakery named Don Jose - he's a really cool and nice older Hispanic man - and Don Jose fired his dishwasher who was the one who put the pieces of steel-wool down the drain.

So I got those Tarot cards, and I knew how my day was going to be. The queen of pentacles told me I was going to babysit and watch the mop-drain all day. The ace of cups told me the mop-drain was going to be clogged again, and quite possibly overflow. The 6 of swords told me that I was going to be defeated by the mop-drain and will be needing help because I'm going to be flooded. My Sibilla and Lenormand cards echoed the bad day I was going to have. One of my Lenormand cards was "The Cross," which means "Burden, Suffering, Pain." And one of my Sibilla cards was "Infantalism," which is a card of Misfortune where something awful happens and causes you to cry and feel very emotionally and mentally distraught.

And so yesterday, the mop-drain did something special: instead of being clogged, black, smelly, water came out of it!!! At first, I noticed the black water bubbling up when I flushed the toilet [I have to pee]. I saw the mop-drain like make black water come out of the drain hole, when I flushed the toilet, and I said: "Oh great. That's just great. I knew it!" It got worse: every time the shops next door flushed their toilets or used their sink, black, smelly, stinky water bubbled and oozed out of my mop-drain and went all over my restroom floor.

I called everybody for help, and one of my cousins said he won't be at the shop for 2 hours because he's out buying supplies for his mother's shop. So I had to deal with the smelly black water by myself for 2 whole hours. I'd get a cup, fill it with the black water, pour it into a bucket... a customer would come in and call for me... I'd wash my hands in the sink... more black water came up... run to help the customers... run back into the bathroom to see more black water. And that just happened for two entire hours. It was very frustrating and stressful. At one time I was laughing because it was so funny and pointless because every time a customer came in the shop I had to wash my hands, and that water just added to the black water coming out of the fucking drain hole!

Before I got cut into Palo, it was near impossible for me to read for other people. After you get cut, your Heart's sixth sense gets sharper, more sensitive, more acute. Before I read for someone or about someone other than me, I put myself thru a little ritual, which I learned from Palo, from watching how my elders and experienced Godsiblings do things.



I give other people readings in the evening, when it's all quiet and nobody will bug me. I drink a mouthful of rum, and smoke a cigar. Palo is a bad influence on me. I'm not a drinker or smoker. The first time I ever drank rum was when my Godfather gave me a bottle to drink and blow at his nganga. The first time I smoked a cigar was when my Godfather gave me one to smoke and blow the smoke at his nganga. It's just a part of the religion. And it serves the practical purpose of tranquilizing your brain/mind and putting you into a mild trance state. Once you're in that state, you can reduce the frequency you smoke your cigar. The act of consciously going into altered states of consciousness such as trance states, by definition is Shamanic. A shaman is simply someone who has the ability to enter various states of trance to communicate and interact with spirits or with the spirit world, to obtain knowledge, wisdom, guidance, magical assistance, and so on. And so, yes Palo is inherently shamanic, as are all other animistic "religions."

Not a lot of people know that cigars can get you high, or make you feel high, when you do it right. You take quick consecutive puffs. Never actually inhale the smoke. You fill your mouth with the smoke, and blow it out as fast as you sucked it in, and take another puff. I like doing 3-4 of these in a row, then take a break and see if my mind is numb yet. Then I'll take another three puffs and repeat the process. The sacred smoke - tobacco was believed to be sacred by many native Americans peoples which had the power to connect you with spirits - fills your blood and makes you feel lightheaded, your brain feels numb and stops thinking, your awareness goes inwards. You do this sitting down or squatting. Once you feel your brain has slowed and become numb, you smoke your cigar normally, meaning, occasionally puff on it, but you switch your breathing. The way you breath is slowly thru your nose and exhale out of your mouth at a 1:2 ration; use diaphragm breathing. Meaning if your inhalation takes 5 seconds, you exhale slowly out of your mouth for 10 seconds. If you do what I described right, you'll know it has worked, for sure.

Once I'm in a mild trance state, I'll hold a deck of cards, pressed up against my nose and lips. My eyes are closed. I visualize the person I'm reading. I'm focused and thinking of a question. I shuffle until it feels right to stop, and I lay cards down. I do this with the other two decks. I'll look at the pictures and cards with a blank mind. I'm not trying to intellectually interpret them. I put my awareness inside my Heart, and I wait there for feelings, impressions, insights, images, keywords, to bubble up from my Heart. When such things do bubble up, I talk to myself, in a quiet whisper, putting everything I get from my Heart into a story. I'll just squat there, in front of cards, staring blankly at the smoke of my cigar. The silence, it talks to you. The more quiet you are, when everything inside of you is dead quiet, the silence tells stories.

One time, about a year ago I had a gut feeling that a friend of mine I had lost touch with was experiencing something troubling in life. After I got cut into Palo, I started to use my cards to gather intelligence about this friend, in such mild trance states. Listening to the silence tell me things. Card reading, by the way, is not a part of Palo. I just use Palo's method of going into a trance to read my cards. Regarding my friend I lost touch with, I eventually learned that this friend's husband had cheated on her. The husband had met the other girl at a company party. The husband and this other girl first communicated with each other via email, and then secret text messages. The cards said my friend was heartbroken. To confirm this information I got, I first asked my regular psychic on Etsy what was going on with these two. All my regulars interestingly got the same thing: cheating on the husband's part. Heart-break for my friend. I barely got reconnected with this friend, and she herself confirmed everything.

You have to love silence if you want to talk with spirits and Nature. You have to love being alone for long periods of time, not saying a word, not thinking a thought. Just sitting in the candle lit dark, staring softly and blankly at cigar smoke. Silence is pregnant with Potential inspiration. In+Spire, meaning the Breath of God/Spirit goes into you. Breath and Voice are the same thing: there is no Voice without Breath. That In-Spiration breathed into you in that Silence is the Voice of God, the Voice of Nature, everything speaks with that Voice, you hear that Voice with your Heart-sense. And how can you hear that Voice, if you are not still, not Silent?

It's why shamans from every culture isolated themselves to be alone for a while in the forest or jungle. It's why hermits remove themselves to be alone for long periods of their life to live in some cave, or deep in the jungle: to be alone with Silence. It's why spiritually dedicated Monks and Nuns of any religion take vows of silence. Why Buddhist monks of the Thai Forest Tradition retreat alone into the forest. Why scientists, mathematicians, artists, poets, writers seek solitude and silence. Silence is the bridge which connects your Heart with the spirit world, with your ancestors, with Nature, and with the Cosmos itself. Most people - the Mundane - abhor silence, solitude, and boredom.

Because we are dealing with the Heart/Psyche [chitta], we are dealing with two main components to this secret language: emotions and symbolical imagery. Imagery is the language of your unconscious mind: it's why we dream at night. And emotion is the main production of the Heart. You might say that building a language out of emotions would be a very limited language, because you think there are only a handful of emotions. You're very myopic, and you're probably a man.

That's like me saying that there are only 7 colors: ROYGBIV, the shit you see in a rainbow. Is that true? No it isn't. How does the screen on your smartphone express millions of different colors? How does RGB coding and HTML color coding work? Where did a million colors come from? It's like me saying that there are only 7 notes in music: do ray me fa so la ti. Is that true? If so, then how does any music piece even exist? It's called shades and octaves. Different shades of colors and different octaves of notes. Same thing with emotions: Happy. How many shades of Happiness are there? Joy, enjoyment, elation, ecstatic, stocked, excited, content, glad, pleased, appeased, and so on. And each of those shades have their own octaves: Glad: Gladness > gratitude > respect > honor [I am honored to be here] > reverence.

The secret language of the Heart-sense is a rich kaleidoscopic gestalt of shades and octaves of emotions mixed with imagery [vision, inner perception]. We call it stuff like "clairvoyance" and "clairsentience." And when such shades of emotions and imagery induces our inner voice to chatter and speak on its own accord, we call that "clairaudience." And when two Hearts or psyches connect [empathy/entrainment] and communicate with each other in silence, we call that stuff like "telepathy," "hunches," "gut feeling," and so on. Have you ever had a song stuck in your head, and all of a sudden your friend sings that same exact song out loud? Have you ever had someone pop into your field of awareness, and minutes later they call you?

Every spirit in Nature [anima/animus] speaks this language. It's a universal language. If you are a mother, have helped raised your baby cousins like me, or own pets [dogs and cats, etc] you are familiar with this Heartful language. It's the same language you hear in your Heart [the word "hear" can be found in "Heart"] when you commune and communicate with a Tree spirit, or with the Genius Loci of a place, or with the Dead [sus muertos en Palo]. And since we're talking about a secret language founded on emotions, it will now make sense how in every animistic culture with an indigenous natural witchcraft [magical & sorcerous tradition] women make up the majority of such witches. Why? Because women - girls, females - are by nature and default, more in tune with their/our own emotions. Just like men are only cognizant of a handful of colors, they are Heart-blind to subtle shades of emotions. And so how do you commune with Nature, and learn the medicinal and magical properties of plants, if you are Heart-deaf to that secret language?

In the very ancient pre-historic past of our human race, women were priestesses of our animistic traditions, possessing the power to speak with Mother Nature, to learn her Wisdom and Secrets, for this very reason! And so, a certain breed of men got all jealous of this, of not being able to Commune with Mother Nature, and they developed the first "patriarchal" religions. Where these men said: "Well, there is a Sky Father, and we men, we priests of this Sky Daddy, can speak with his Holy Spirit. He communicates with us his teachings and doctrines!"

And so what did they do? Unsurprisingly, they proceeded to produce left-brain oriented stuff like ideology, doctrines, commandments, arbitrary religions rules [like you have to cut your foreskin off if you want to be cool with the Sky Daddy]. Think about this: Why do Patriarchal priests baptize babies or adults? Because when a pregnant women gives birth, her water breaks, and that Natural life sustaining water goes all over the new born baby. Most mammals are born into the mortal world "baptized" by that sacred amniotic fluid in which we developed as fetuses. The priestly men come along all jealous and they say: "Well, that's not fair... you're not a full human being until we break water on you, with our Holy Water!"

And then they turn the tables around and say that women have Penis Envy! Men take things further. Think about this: in ancient times, ancient religions had Triads. Which was a team or union of three of the most important gods. Like Brahma, Vishnu, and Shiva. Like Maiden, Mother, and Crone. Why so? Because the Pudendum Feminae is itself a Triad, composed of united but separate organs of sex [clitoris], reproduction [vagina], and urination [pee hole]. What's a penis? A Trinity, the dick of a guy is all three things in one: the dick is the thing that piss comes out of, and it's also the thing that's put into a vagina to get sexual pleasure, and sperm is ejaculated right out of the same piss hole and it gets a woman pregnant! And so, unsurprisingly these Patriarchal priests invent a male god in the likeness of their dicks: a trinity, three in one. It's literally glorified phallic worship sans the actual Lingam. But anyways, we're not talking about that.

Mind you, not all men are idiots. Some men have the power of articulation, or thought. And so, when such men, with such aptitude do become hermits, and they do develop the ability to commune with Nature, they become our cultures' Greatest Philosophers. What I'm saying is that: in general, in cultures where there exists an animistic natural witchcraft [brujeria in Spanish], most of those witches are women, because your Heart has to work, has to be softened, and you have to be very in tune to your own emotions and their shades and octaves, because that's how spirits and plants talk to you and tell you what they are good for regarding medicine and magic. So that's the big difference of gender and Nature: men in general, when they tune into Nature most often derive philosophical and religious and scientific revelations. Whereas women in general, produce the knowledge of medicinal and magical and sorcerous properties of Nature. Which explains why such women in history - those witches of any animistic culture - have been feared, and why there have been [and still are] witch hunts.

Weird things happen to me now, after I've been cut into Palo. One of the things the cutting and initiation does is give you the "spirit sight." I had never seen a ghost or a spirit before, until last week! I had come home, and the whole block was black out. So we have candles lit in the house. I ate dinner by candle light that night. In that dim candle light, I went to write on my laptop, which had a fully charged battery. My younger sister was sitting opposite to me, we were in the living room, on reading stuff on her phone. At one point, I looked up into my sister's direction, and I saw a girl, wearing a black shirt with short sleeves, walking away from the sofa my sister was on, and toward the hallway that leads into the bedrooms. For a second, I thought it was my sister going into her room, but I noticed she was still on the sofa. I noticed this other girl I saw was actually transparent. So I screamed out loud.

Another weird thing that happens to me now, after I got cut, is I get "pulled into a trance." It's hard to explain. I was at the shop working once when it first happened. Everything was fine that day, until in the evening a feeling like something was bugging me came over me. I started to feel a shade of anxiety. I began to pace back and forth. My brain grew numb gradually, losing interest in my surrounding. And my awareness got drawn inwards. I stopped pacing around, because I was so drawn inwards, that I just stood there spaced out. I was wondering why I felt that way and what was happening. My field of faded, and I saw a building. The building as the apartment complex my friend I had lost contact with lived in. I had seen a picture of that building on Google Map. My long lost friend lives out of state.

When I saw my long lost friend's building, I asked in a whisper: "What does the inside look like?" I saw a hallway the front door opens into, and way down that hallway was a huge living room. I snapped out of that weird trance, and had the idea of trying to google the floor plan of my friend's apartment! I did, and actually found pictures of the inside of the units at her apartment. The

actual apartment unit did have a huge living room, it was the first picture the website had, and there was a long hallway. So I called my friend, whom I just recently re-connected with to ask her what the inside of her apartment looks like. She told me she was thinking of me and wanted to call me to vent about her marriage problems, but was afraid I did not want to hear about her problems.

This other time, I got pulled into the same weird trance state at work. It was almost time to close up. I got pulled inward, felt like something was bugging me. This time the shade of emotion I got was like I wanted or desired to know something. So I'm pacing around wondering what is it that I want to know? After a few minutes of being spaced out, just standing there, I see a picture of a guy in my visual field, and instantly a feeling was born in my Heart. The feeling was one of surprise, like you feel surprised when somebody you haven't seen in a while came back. I snap out of that trance, and said to myself shocked: "Is that dude back?" The dude is some nut case me and my friends chased off the internet a year ago for certain reasons. He took down his websites and vanished for a year. I drove home quick after closing the shop, and google this dude, and saw that he had just recently returned, having re-invented himself. So I called my friends and told them the dude was back.

I told my Godfather and elders in my Palo House about this weird trance state I get pulled into. They laughed and told me that it's how your "muerto" talk to you. It's supposed to happen after you get cut. You gradually develop the ability to get into that trance to communicate with spirits. It's a gradual process. It's like your being trained by your spirits to go into these states and receive information. Now, it's the state I go into when I sit with my MB [Palo fetish thing]. Light a candle for him [offer him light]. I'll spray rum at my MB, and drink a mouth full myself, smoke my cigar, get pulled inwards, space out, stare at the carpet in total silence, in dim candle light, ask a few questions, pay close attention to any feelings that arises in my Heart, and throw my chamalongos.

It's your "third eye" opening. When that third eye "opens" your two mortal eyes close. Meaning that normally, your conscious awareness is felt to be somewhere in your mortal eyes. When you go into one of those weird trance states, your two eyes can be open, but your field of vision fades, and your awareness is pulled inside your skull, 2-3 inches behind your two eyes, and you feel a majority of yourself being inside your Heart and not your head, and the spot between your eye brows tingles and feels tight. I recently went to a little forest in my local area with my new ability to go into this state, with my chamalongos to sit with a Tree for the first time the other day:



I was just practicing trying to connect with the in-dwelling spirit of that tree, which grabbed my chitta. I sat with it, like I sit in silence with my MB. Smoking a cigar, my mind drawn inward, and just paying attention to the shades of emotions that arose in my Heart. I didn't ask the tree for anything. You just sit there, quietly talking to the tree in that state of mind and you listen with your Heart. You're training yourself to be able to recognize what it feels like when a Nature spirit does talk to you, and how they convey information to you. That skill needs to be developed, if you want to work with such Nature spirits, to learn the secrets of their medicinal, magical, and sorcerous properties. Like any skill, communing with Nature takes time and practice. I spent about an hour with the tree, practicing, before I bid it farewell and continued hiking.

You pay attention to everything about your person. Meaning, not just your emotions and what images pops up into your third eye. But also to physiological feelings on and in and around your body, and what your body is doing, like gestures and so on. Because those are all ways such spirits and plants convey their message and information. For example, if you feel a coolness on your body, it could mean the plant has cold energy, or "Yin Chi" as we call it in Taoism. If you feel hot, and agitated, the plant may have "Yang Chi." If you're connecting with a plant, and your hands rest on your abdomen, it may mean the plant's medicine works with something in your abdomen. If you're sitting there, and you unconsciously rest your head on one of your hands, and in your third eye,

you see a vision of a memory of you having a headache, it may mean the plant is trying to tell you it can work with relieving headaches. And so on like that. To confirm the message you got, you would use your divination tool.

But like learning any language, it takes time to understand that language. Especially if you come from the city! Why so? It's like not being able to see the stars at night in a city. Why not? Because of our city's light pollution. And so in our big cities we have not only all these thousands of people emitting messages out of their Hearts, but every machine we have created emits electromagnetic stuff. And so we get massive amounts of emotional and electromagnetic pollution. To deal with that, we grow up, with like a callous around our Heart, where we are conditioned to be deaf to such flood of emotional and EM emissions.

Which is why in cultures that do have an indigenous witchcraft or shamanism, most witches live in rural areas, the country side or undeveloped places! Which is why Palo is, in most parts of the world outside America, a rural religion. Because if you are born and raised in a city, you are conditioned to tune out all that emotional and EM "white noise." And so you - we - are Heart-Deaf, as if we have spent our whole city life with earplugs in our ear holes. And when we take our Heart-deafened selves into Nature to try and hear it speak, we won't hear shit. And so it takes time and effort, practice, to undeafen yourself, before you can even learn to understand the language of Nature.

Which is funny, because you have these skeptical Mundane Westerners who are born and raised and bred in these huge metropolises go into the forest just one time and say things like: "Well, I meditated and the tree didn't speak to me? I didn't get nothing?" Of course you didn't! Even if you were able to hear Nature with your Heart for the first time, it would be like visiting Japan for the first time: you wouldn't understand a word those Japanese people were saying anyways. It takes time to learn a language. Children are by default better at learning and understanding the language of Nature, because it's a universal language, and they haven't had time to be conditioned to ignore and forget that language. Which is why children around the world have an easy time seeing and communicating with spirits.

Vegetal Spirits

I like plants and trees a lot. I like looking at pictures of them, and learning their names. But I honestly have never given plants much thought, beyond a superficial curiosity. I was raised in an animistic Southeast Asian culture where we believe that plants have spirits or souls [anima/animus], but I've never given that concept much thought either.

This changed for me after I got cut into Palo. The thing is, you work with plants and with Nature in Palo. You learn that besides having medicinal properties they also have magical and sorcerous properties. Why do they, I wondered? I know that sorcery is magic involving spirits, and that plants have spirits. And so Palo got me very curious about just exactly how alive, how sentient, and how spiritual plants were. You have to be very familiar with the things you work with, and in Mayombe, you work with Nature [its plants].

So I bought a book to study called: "The Secret Life of Plants: A Fascinating Account of the Physical, Emotional, and Spiritual Relationship Between Plants and Man." The Kindle Book wasn't disappointing! I haven't finished the book yet. But the book has already confirmed many things for me, and has helped me gain far more respect for plants, especially trees. Parts of the Introduction of the book goes right down to business:

As the external form of a plant is kept a unit and restored whenever part of it is destroyed, Francé assumes there must be some conscious entity supervising the entire form, some intelligence directing the plant, either from within, or from without.

Over half a century ago Francé, who believed plants to be possessed of all the attributes of living creatures including “the most violent

reaction against abuse and the most ardent gratitude for favors,” could have written a *Secret Life of Plants*, but what he had already put into print was either ignored by the establishment or considered heretically shocking. What shocked them most was his suggestion that the awareness of plants might originate in a supramaterial world of cosmic beings to which, long before the birth of Christ, the Hindu sages referred as “devas,” and which, as fairies, elves, gnomes, sylphs and a host of other creatures, were a matter of direct vision and experience to clairvoyants among the Celts and other sensitives. The idea was considered by vegetal scientists to be as charmingly jejune as it was hopelessly romantic.

The book's chapters recounts scientific experiments concerning plants, showing that they are indeed sentient beings, possessed of intelligence, and much more. But the introduction begins just the way I like it: explaining to the reader that in ancient times, those people with clairvoyant abilities saw the spirit of plants as devas, fairies, and so on, or nik-ta in Khmer.

Evidence now supports the vision of the poet and the philosopher that plants are living, breathing, communicating creatures, endowed with personality and the attributes of soul. It is only we, in our blindness, who have insisted on considering them automata. Most extraordinary, it now appears that plants may be ready, willing, and able to cooperate with humanity in the Herculean job of turning this planet back into a garden from the squalor and corruption of what England's pioneer ecologist William Cobbett would have called a "wen."

And with that closing paragraph, the introduction ends, and the chapters of experimentation begin.

The dust-grimed window of the office building facing New York's Times Square reflected, as through a looking glass, an extraordinary corner of Wonderland. There was no White Rabbit with waistcoat and watch chain, only an elfin-eared fellow called Backster with a galvanometer and a house plant called *Dracaena massangeana*. The galvanometer was there because Cleve Backster was America's foremost lie-detector examiner; the dracaena because Backster's secretary felt the bare office should have a touch of green; Backster was there be-

Some guy named Backster, an expert lie-detector examiner, one day decided to hook up his office plant to a lie-detector. The things he ended up discovering are pretty interesting:

The most effective way to trigger in a human being a reaction strong enough to make the galvanometer jump is to threaten his or her well-being. Backster decided to do just that to the plant: he dunked a leaf of the dracaena in the cup of hot coffee perennially in his hand. There was no reaction to speak of on the meter. Backster studied the problem several minutes, then conceived a worse threat: he would burn the actual leaf to which the electrodes were attached. The instant he got the picture of flame in his mind, and before he could move for a match, there was a dramatic change in the tracing pattern on the graph in the form of a prolonged upward sweep of the recording pen. Backster had not moved, either toward the

plant or toward the recording machine. Could the plant have been reading his mind?

When Backster left the room and returned with some matches, he found another sudden surge had registered on the chart, evidently caused by his determination to carry out the threat. Reluctantly he set about burning the leaf. This time there was a lower peak of reaction on the graph. Later, as he went through the motions of pretending he would burn the leaf, there was no reaction whatsoever. The plant appeared to be able to differentiate between real and pretended intent.

Backster hypothesized that plants have some sort of means of perception, a perception which also gives plants the ability to feel the intention of people and animals:

Backster first considered his plants' capacity for picking up his intention to be some form of ESP; then he quarreled with the term. ESP is held to mean perception above and beyond varieties of the established five sensory perceptions of touch, sight, sound, smell, and taste. As plants give no evidence of eyes, ears, nose, or mouth, and as botanists since Darwin's time have never credited them with a nervous system, Backster concluded that the perceiving sense must be more basic.

This led him to hypothesize that the five senses in humans might be limiting factors overlying a more "primary perception," possibly common to all nature. "Maybe plants see

With this "primary perception," plants seem to be able to sense not only intention, but the movement of animals:

Backster was able to demonstrate to a group at Yale that the movements of a spider in the same room with a plant wired to his equipment could cause dramatic changes in the recorded pattern generated by the plant just *before* the spider started to scamper away from a human attempting to restrict its movement. "It seems," said Backster, "as if each of the spider's decisions to escape was being picked up by the plant, causing a reaction in the leaf."

Like as if the plant anticipates the spider's movement before the spider actually moved. I'm reminds actually of kung fu masters who can anticipate their opponent's move before their opponent makes a move! Experiments with dogs and their owner showed that somehow the dog was connected with its owner to where the dog knew when its owner was coming home as that owner left their work place, while the dogs were at home. It looks like plants have this same ability. More:

In another series of observations, Backster noted that a special communion or bond of affinity appeared to be created between a plant and its keeper, unaffected by distance. With the use of synchronized stopwatches, Backster was able to note that his plants continued to react to his thought and attention from the next room, from down the hall, even from several buildings away. Back from a fifteen-mile trip to

[...]

To see if he could get a reaction from plants at a much greater distance, Backster experimented with a female friend to establish whether her plants remained attuned to her on a seven-hundred-mile plane ride across the United States. From synchronized clocks they found a definite reaction from the plants to the friend's emotional stress each time the plane touched down for its landing.

From just these experiments that Backster did, involving great distance and Communion between a plant and its keeper, we can now rule out that Electromagnetism is the only means whereby plants communicate with each other, and with animals [including us]. This communion, and the apparent transfer of information between the plant and its keeper works via some other medium of communication and information transference where distance is unimportant and inconsequential.

This actually sheds some light on working with the nature spirits in Palo. In Palo, you can go out to Nature, connect with a tree spirit and ask that tree spirit for a firma ["sigil"] whereby you would be able to work with that tree spirit at your home by drawing that firma and activating it. That firma acts as a psychic link that connects you with that tree far away in the forest. That way, you can

work magic and sorcery with that tree spirit in the convenience of your home, or the shed in your back yard where your nganga lives.

The firma the tree spirit gives to you - via in+spiration - represents your Pact and Bond between you and that tree spirit. Meaning that if I had such a firma, and you copied it and tried to use it, that tree spirit will not respond because it doesn't know you, does not have a bond with you, and has no pact [agreement, treaty] with you. What is this medium that links a plant with its keeper? Let's see:

Backster has no idea what kind of energy wave may carry man's thoughts or internal feelings to a plant. He has tried to screen a plant by placing it in a Faraday cage as well as in a lead container. Neither shield appeared in any way to block or jam the communication channel linking the plant to the human being. The carrier-wave equivalent, whatever it might be, Backster concluded, must somehow operate beyond the electromagnetic spectrum. It also appeared to operate from the macrocosm down to the microcosm.

Microcosm meaning that Backster cut his hand once, and got a reaction from his plant. So he wondered if plants are able to sense things on even a cellular level:

Could the plant, Backster wondered, be sensitive on a cellular level all the way down to the death of individual cells in its environment?

On another occasion the typical graph appeared as Backster was preparing to eat a cup of yogurt. This puzzled him till he realized there was a chemical preservative in the jam he was mixing into the yogurt that was terminating some of the live yogurt bacilli. Another inexplicable pattern on the chart was finally explained when it was realized the plants were reacting to hot water being poured down the drain, which was killing bacteria in the sink.

The idea the plants can sense single cells, and are attune to the life and death of single cells and things like bacteria is fitting in context to Nature: it's now understood that a symbiosis exists between fungi and bacteria with plants, in the same way that a trillion beneficial bacteria live in our guts. Certain kinds of fungi and bacterial cultures live in the soil around the roots of plants, which are essential to the plant's health and well-being. More [the first line goes: "New Jersey cytologist..."]:

Jersey cytologist Dr. Howard Miller, concluded that some sort of “cellular consciousness” must be common to all life.

To explore this hypothesis Backster found a way of attaching electrodes to infusions of all sorts of single cells, such as amoeba, paramecium, yeast, mold cultures, scrapings from the human mouth, blood, and even sperm. All were subject to being monitored on the polygraph with charts just as interesting as those produced by the plants. Sperm cells turned out to be surprisingly canny in that they seemed to be capable of identifying and reacting to the presence of their own donor, ignoring the presence of other males. Such observations seem to imply that some sort of total memory may go down to the single cell, and by inference that the brain may be just a switching mechanism, not necessarily a memory storage organ.

This is interesting: first we have indications that plants can perceive things and can sense intention, yet they have no nervous system [neurons and synaptic connections] to process that information. Secondly it was demonstrated by Backster that plants do indeed have memory, yet they have no brain to store that memory in. Third plants exhibit all the hallmarks of a sentient, intelligent, conscious creature: yet they have no brain!

If this type of plant research continues for the next 20 years, these Mundane Western Materialists who insist that, Mind = Brain & Consciousness = Synaptic Firing, will have to rethink their beloved dogma. I’ve personally always believed that Mind and Consciousness and Sentience are independent of the brain. I’m glad plants are helping to prove this non-materialist model.

And we’re not even talking about the “ESP” phenomena that plants [and animals like dogs and cats] seem to possess, such as sensing your intentions and emotions from great distances. I’m willing to bet that 25 years from now, plants will also help prove that things like telepathy, clairvoyance, etc, are not crazy notions. Let’s go on:

“Sentience,” says Backster, “does not seem to stop at the cellular level. It may go down to the molecular, the atomic and even the subatomic. All sorts of things which have been conventionally considered to be inanimate may have to be re-evaluated.”

And so, with those words, we end up at one of the primary concepts of Postmaterialist Science: that Consciousness is Fundamental. And Backster’s statement also now beautifully brings us to Animism: that all things, plants, animals, mountains, forests, rocks, soil, are sentient, have animus [spirit]. Which is the ancient world-model of the religion of Palo.

Let’s go to chapter two real quick. Chapter two is about Marcel Vogel, a person who works with IMB, specifically he works with the liquid crystals. He did his own experiments with plants:

What particularly fascinated Vogel were Mesmer’s theory of a universal fluid whose equilibrium or disturbance explained health or disease, Coué’s ideas of autosuggestion as they related to painless childbirth and self-betterment, and the postulates of various writers on “psychic energy,” a term popularized by Carl Jung, who, though he differentiated it from physical energy, believed it to be incommensurable.

Vogel reasoned that, if there was a “psychic energy,” it must, like other forms of energy, be storable. But in what? Staring at the many

So now, this medium that connects plants with their keeper is roughly identified. It is some kind of “psychic energy,” as Carl Jung called it, a universal fluid of some type as Mesmer hypothesized.

Psychic energy meaning Energy, or non-material substance/fluid [whatever], produced by the Psyche [chitta]. In Chinese we'd call it Chi, which is also referred to as Heart-Energy, simply because it is an energy that is generated and emitted by the Heart. And so now, we are back to talking about the Heart. Let's continue the quote where we left off, "Starting at the many":

chemicals on the shelves of his IBM laboratory, Vogel wondered which of them could be used to store this energy.

In his dilemma, he asked a spiritually gifted friend, Vivian Wiley, who went through the chemicals laid out for her and said that, in her judgment, none offered any promise of a solution for Vogel's problem. Vogel suggested she ignore his preconceived ideas about chemicals and use anything which might intuitively occur to her. Back in her garden, Vivian Wiley picked two leaves from a saxifrage, one of which she placed on her bedside table, the other in the living room. "Each day when I get up," she told Vogel, "I will look at the leaf by my bed and *will* that it continue to live; but I will pay no attention to the other. We will see what happens."

A month later, she asked Vogel to come to her house and bring a camera to photograph the

leaves. Vogel could hardly believe what he saw. The leaf to which his friend had paid no attention was flaccid, turning brown and beginning to decay. The leaf on which she had focused daily attention was radiantly vital and green, just as if it had been freshly plucked from the garden. Some power appeared to be defying natural law, keeping the leaf in a healthy state. Curious to see if he could get the same results as his friend, Vogel picked three leaves from an elm outside his IBM laboratory; at home he laid them on a plate of glass near his bed.

So Vogel hypothesized about some kind of “psychic energy” and was looking to see how this energy can be stored. His friend intuitively suggested that leaves of a plant [Saxifrage] would store this energy. This friend of Vogel was able to demonstrate that the Saxifrage leaf did indeed store that psychic energy, which kept it green and healthy. Vogel’s friend used her Will and mind to direct this psychic energy at that leaf. Chi [Heart-Energy] is moved and directed by the will and mind. More:

Each day, before breakfast, Vogel stared concentratedly at the two outer leaves on the glass for about one minute, exhorting them lovingly to continue to live; the center leaf he assiduously ignored. In a week, the center leaf had turned brown and shriveled. The outer leaves were still green and healthy-looking. Most interesting to Vogel, the severed stems

of the live leaves appeared to have healed the wounds caused by being ripped from the tree. Vivian Wiley continued her experiments and later showed Vogel the saxifrage leaf which she had kept green and alive for two long months while the control leaf was completely dehydrated and brown.

Vogel was convinced that he was witnessing the power of “psychic energy” in action. If the power of the mind could keep a leaf green way past its time, Vogel wondered what its effect might be on liquid crystals, an intensive study of which he was pursuing for IBM.

Beneath our awareness - as far as mainstream media coverage goes - there is commercial interest in this “psychic energy” regarding technology. Which to me is an interesting technological vector: organic cells seem to be using a hitherto unknown medium/means of communication and information transfer. Can that organic medium or energy be harnessed technologically?

The book goes on to show you that it can. Some inventor guy, who is only purely interested in the technological application of the power of organic cells hooked up his philodendron to a lie-detector. The inventor gave himself a few electrical shocks. Each time he got shocked, his plant produces a certain pattern on the lie-detector. This guy now merely imagines himself being shocked, and the plant produces the same pattern. And so the guy hooks up the plant and the lie-detector to a train set, and uses the pattern the plant makes to switch the movement of the toy train. Now: he merely imagines himself being shocked, and his plant triggers the pattern, which switches the toy train to move in reverse. Back to Vogel real quickly about his IBM liquid crystals:

The conclusion at which Vogel arrived is that crystals are brought into a solid, or physical, state of existence by *pre-forms*, or ghost images of pure energy which *anticipate* the solids. Since plants could pick up intentions from a human, that of burning them, for example, there was no doubt in Vogel’s mind that intent produced some kind of energy field.

The idea that solid matter or the physical state of things come from “ghost images [pre-forms] of pure energy” is in agreement with my own world-model. I briefly wrote an essay about this same idea in a previous issue of Nexion, called “Reconciliation,” where I talk about an ocean of psychons, etc. The idea that your intentions/intent produces some kind of energy/substantive field would be in agreement with the concept of magic and sorcery. This field of intent is what charges your sigils, amulets and talimatic designs. Let’s see some more stuff about the technological application of this mysterious Organic Energy by which organic cells communicate with each other:

Out of the driver’s seat stepped a forty-seven-year-old Silesian-born electronics engineer—L. George Lawrence. With a field assistant he had come to this remote desertlike spot to record signals from wild-growing oak trees, cacti, and yuccas. Lawrence chose the park because, in his words, it is “an electromagnetic ‘deep-fringe’ area, with no man-made interferences, and thus ideal for getting clean, uncontaminated plant reactions.”

In chapter 4 we are introduced to an engineer named George Lawrence. Lawrence takes his hybrid “mechanical-organical” signal detecting device way out into a desert, to escape the man-made electromagnetic pollution of the city. I was just talking about this same pollution a few pages earlier. Which is why, when you are training yourself to connect with plants that you need to practice out in Nature and not your back yard.

I find Lawrence’s basic concept for his device to be pure genius. His line of reasoning makes total sense:

An important difference between Lawrence’s apparatus for capturing plant signals and that of Backster, Vogel and Sauvin is that it incorporates, in a temperature-controlled bath, living

vegetal tissue shielded behind a Faraday tube that screens out even the slightest electromagnetic interference. Lawrence found that living vegetal tissue is able to perceive signals far more delicately than electronic sensors. It is his belief that *biological* radiations transmitted by living things are best received by a *biological* medium.

Pure genius in its simplicity: if biological things generate some kind of energy field, then biological things are more apt to receive such information transmitted via this energy field. Lawrence's accidental discovery is slightly off topic, but interesting nonetheless:

On the day of their arrival at Oak Grove Park in 1971 Lawrence and his assistant took a break for a late-afternoon snack, seating themselves about ten yards from their instrument, which was left pointing randomly at the sky.

So, as the two guys ate their lunch that day, Lawrence's device was unintentionally pointing up into the sky and was let on. Oddly, the device began picking up a signal...

and since his device had been continuously pointed upward toward the heavens, Lawrence was faced with the fantastic thought that *something or someone was transmitting from outer space*.

Earlier in the book Backster had discovered that distance is an inconsequential factor in the process of information transfer regarding this "psychic energy" and the connection between a plant and its keeper. Lawrence's device picked up organic signals from space.

Lawrence refines his device:

Loath to jump to a premature conclusion that he had picked up an intelligent signal from trillions of miles away through a plant tissue, Lawrence spent several months improving his equipment into what he termed a “bio-dynamic field station designed for interstellar signal reception.”

By April of 1972, his equipment was sufficiently refined for him to attempt to point it once more in the same direction which had brought the reaction at the time of the sausage biting. As a laser expert and author of the first technical book on that subject to appear in Europe, Lawrence had carefully noted the direction in which his apparatus had been pointing and had determined that it was aligned on Ursa Major, a seven-star constellation in the

What an interesting concept! Could plants be communicating with each other interstellarly? We always say that everything in Nature is interconnected with each other, but could this interconnection be much bigger than the Nature on earth?

After refining his device, Lawrence repeats his experiment, pointing his device towards Ursa Major again, and gets signals again:

Pressed to speculate on the nature of the strange signals, Lawrence stated: “I don’t believe they are directed at earthlings. I think we are dealing with transmissions between peer groups, and because we don’t know anything about *biological communications* we are simply excluded from these ‘conversations.’ I also

Here's a speculative thought that just came to my mind: what if... what if there exists a planet somewhere in this galaxy with an advanced civilization on it? And what if the trees on that planet and the trees on our earth are in communion with each other? What if: we could connect with a tree here and ask its spirit if it could give us information about the civilization on that other planet and their technological creations? Or what if: the trees on earth and the trees on that other planet act for us as a communication link and we could figure out a way to use that link to communicate with the people of that other planet? Anyways, back to Lawrence:

Deciding that his findings may be of crucial significance and could herald a new and as yet unimagined system of communication, Lawrence has sent a copy of his October, 1971, tape, together with a seven-page report, to the Smithsonian Institution in Washington, D.C., where it is preserved as a potentially historical scientific document. The report concludes:

An apparent train of interstellar communication signals of unknown origin and destination has been observed. Since interception was made by biological sensors, a biological-type signal transmission must be assumed. Test experiments were conducted in an electromagnetic deep-fringe area, the equipment itself being impervious to electromagnetic radiation. Follow-up tests revealed no equipment defects. Because interstellar listening experiments are not conducted on

a routine basis, the suggestion is advanced that verification tests should be conducted elsewhere, possibly on a global scale. The phenomenon is too important to be ignored.

Unfortunately it is ignored. The Mundane media isn't interested in organical technology and plants talking to each other somehow across interstellar space.

The Mundane media and Mundane mind are very picky with things. The scientist Bose gets his own entire chapter in the book. Yes Bose, the same superhero [sidekick of Einstein] of Mundane materialist science actually conducted experiments with plants, and metal, and made a few very interesting discoveries about both plants and “non-living” matter such as metal. Yet, all those things he learned from his experiments regarding plants and metal have been intentionally forgotten by the Establishment, because they contradict establish popular [consensus] notions of plants and inorganic matter. Like Christians, materialist science cherry picks their doctrines and dogma. I’ll just say that popular consensus do not make facts. Bose gives a summery of his scientific work with plants and metal:

In my investigations on the action of forces on matter, I was amazed to find boundary lines vanishing and to discover points of contact emerging between the Living and the non-Living. My first work in the region of invisible lights made me realize how in the midst of luminous ocean we stood almost blind. Just as in following light from visible to invisible our range of investigation transcends our physical sight, so also the problem of the great mystery of Life and Death is brought a little nearer solution, when, in the realm of the

Living, we pass from the Voiced to the Unvoiced.

Is there any possible relation between our own life and that of the plant world? The question is not one of speculation but of actual demonstration by some method that is unimpeachable. This means that we should abandon all our preconceptions, most of which are afterward found to be absolutely groundless and contrary to facts. The final appeal must be made to the plant itself and no evidence should be accepted unless it bears the plant's own signature.

I won't bore you guys either with quotes from the book anymore, nobody is interested in this stuff.

So, the point to most of the quotes from that book is to support the notion that plants are indeed intelligent, sentient, beings who can actually communicate with you. But you don't need a fancy device to receive transmissions from plants: our Heart-Sense [Faculty of Empathy] is all we need. The Heart is an organic “device” made to produce and receive such signals and energy-field such signals travel thru. We just have to learn to understand the language such organic communication happens in, so that we can be included in the conversation.

Heart Spells

In Taoist Sorcery the Heart, and its energy, is at the center of the sorcery. Without Heart, there is no magic in Taoism. Everything you do at the altar is a way of Cultivating Heart-Energy [charged chi]. It may be as simple as burning candles and incense, saying a prayer, or singing the very long scriptures. When you do such things with Heart - when you feel a heartfelt connection with what you do - that is Cultivation of magical chi. That magical chi is accumulated in your altar, specifically inside any god statues on your altar. Your Heart is also what “withdraws” that stored Heart-Energy from the altar. Meaning that when you do magic, or make a talisman, and you need to charge it up, you silence your conscious mind, use your Heart to pray [speak] to your altar or godforms you are working with, and ask them to fill your talisman with its power.

It's the same way in Palo, although in Palo we don't use the same Heart centered terminology as in Taoism. It's your love and affection or emotional attachment with your nganga [if and when you have one] that is the Heart-Connection, the Empathic Link, the Entrainment, between you and that nganga. You are attached to your nganga because you went thru hell to find all the stuff to put

inside of it. When you talk to your nganga, burn a candle for it, blow rum for it, blow cigar smoke for it, sing your mambos to it, that's all "Cultivation" of Heart-Energy, which actually goes into your nganga and is stored inside of it, helping your nganga become more powerful.

And so in Essence, fundamentally, that is all that Magic is: a natural function of the Heart. Magic and Sorcery are different. Sorcery is the use of spirits for magical purposes. Your Heart produces a field of charged intention, and that field gradually "precipitates" into materiality. In the book "The Secret Life of Plants," one of the engineers that conducted many experiments with plants and crystals, came to the conclusion that "matter is the precipitate of spirit." He concluded that originally, the cosmos is a spiritual universe, and parts of that spiritual essence condensates into what we call matter: ether becomes subatomic particles, those become atoms, those become molecules and plasma, vapor forms, liquid forms, solids form, and so on. Which is in agreement with the ancient Vedic cosmological model: shakiti [spiritual energy/essence] is the original form, and this condensates into matter. And so magic simply follows this principle of "alchemical precipitation/coagulation."

The Heart-Sense [empathy] is also your spiritual ear which hears the voice of Nature, Fate [the Moirai], and Providence. Your Heart receives wordless information from Nature, which was how Natural Philosophy worked for those ancient philosophers. You cannot beat the secrets and mysteries out of Mother Nature. You can't force her to strip naked for you. Like a dignified woman, she will bare her secrets if and when your Heart is in the right place, when you Love her, feel an emotional connection with her.

She will show you her mysteries in the Eye of your Heart - your Third Eye - as insights breathed into [in+spiration] you. I've experienced this countless times personally. And when you study science and scientific discoveries you will see it. One of hundreds of examples: the molecule benzene came to its chemist creator in a dream. Consider this: all things that we humans have invented, first began as a desire or urge of the Heart of an individual inventor to express Potential [the yet-to-be-expressed].

Here's a real and cool example of how the Heart gradually guides you Providentially to everything you seek and desire to find: Over a year ago I encountered hints that biological organisms somehow are transmuting elements. It's nuclear transmutation, where extra protons, neutrons are fused into the nucleus of an element. In human terms, atomic fusion requires an enormous amount of energy. Somehow, biological organisms are doing it without that enormous energy. I tried to look for more information of biological transmutation on the internet, but there was nothing informative. But I desired in my Heart to find more information about this subject matter.

And so, Providence kicks in and begins to lead you step by step in the right direction so you can find what you are looking for. Each step, Providence nudges your Heart. You have a feeling inside your Heart, call it an inner voice, or instinct, or hunch, or intuition, or empathy, or whatever. They are nudges that fit into a causal chain that takes you closer to your goal. And so a year ago a memory surfaced up in my "third eye," where I was nostalgic about being 16 again, 17, and 18. Which was the time I learned about Santeria and Palo Mayombe. That's one "chess move" of Providence.

This caused me to wonder in my Heart if Palo Mayombe even still exists, and so I did some research on it online. That's chess move number two. Seeing that Palo was still around, I had the urge in my Heart to be initiated into Palo. That's Providence's chess move number three. An insight popped into my Heart [third eye]: Cubans and Puerto Ricans who are Santeros are usually also Paleros. And so in my Heart I had the idea of talking to one of my Cuban regular customers who wore the elekes of a Santero about Palo. That's Providence's chess move number four.

I talk to my Cuban Santero friend who is actually a Palero. That's chess move number five. My Cuban friend hooks me up with a Palo Godfather. That's chess move number six. I get initiated, that's chess Providence's chess move number seven. I meet all of these new Godsiblings in my Palo House, one of them is very into malongo and works with Plants as a career, we become friends. That chess move number eight. My new friend/Godsibling - he my elder Godbrother - gives me instructions, like an older brother should. I'm told to get intimate with Nature, with plants, because they are a vital part of Palo magic and medicine. In my Heart, I become very curious about plants. That's chess move number nine. He tells me to buy and study a few books on plants. I take his advice and buy all the books. That's chess move number ten. One of those books is "The Secret Life of Plants" which I've been quoting in this essay.

Lo and behold: it just so happens that in the back of this very same book, is an entire big chapter on the alchemical powers of plants! The entire chapter deals with how plants and micro-organisms transmute elements, and how several scientists and engineers experimented with the process. The chapter even shows you the simply principle behind how it works! Like this:

new language is so simple that the average high school student can easily follow it. Thus, if one has sodium with eleven protons written $_{11}\text{Na}$ and oxygen with eight protons written $_{8}\text{O}$ one need only add the protons together to get nineteen, the number which exists in potassium written $_{19}\text{K}$.

Following this reasoning, calcium (Ca) can come from potassium (K) with the interaction of hydrogen (H) according to the formula $_{1}\text{H}$ plus $_{19}\text{K}$ equals $_{20}\text{Ca}$, or from magnesium with the interaction of oxygen in $_{12}\text{Mg}$ plus $_{8}\text{O}$ equals $_{20}\text{Ca}$, or from silicon with the interaction of carbon in $_{14}\text{Si}$ plus $_{6}\text{C}$ equals $_{20}\text{Ca}$.

Since nature's atom smashing, according to Kervran, is performed by biotic life, micro-organisms are thus nature's prime mover in maintaining balance in soils.

Voila! It took Providence only a year to gradually lead me to the information I asked for. Mind you, the math and principle behind the alchemy looks simple and is simple to understand: the mystery is how plants and micro-organisms fuse atomic nuclei together so effortlessly without massive explosions. My instincts - and I trust my instincts very much - is that they are utilizing some species of unknown force or energy to do this.

Step by step, chess move by chess move. One link of a causal chain after another. And at every step of the way: the Heart is the Guide. This happens so often to me, that I instinctively know I am being led somewhere when my Heart starts nudging and pulling me places. I know Fate plays chess with you. And so, I'll ask myself very often: "Okay, why did I meet this person? Why was I placed in this situation?"

Another example: I'm still a newbie in the religion/culture of Palo. Don't know much about any of it, except for a mambo here and there, not knowing anything doesn't bother me; I prefer to take my time and savour each step. The world was sung into being. In the beginning was the Word; or as the Vedas said thousands and thousands of years ago before most civilizations on earth existed: "Before there was anything, there was the Omkara [AUM], and out of it came all things," that was paraphrased, I don't remember the exact English translation.

It's too early, as it will be a whole year and a half before I get my own nganga, but I've been looking around for the things that I need. It's your responsibility to look for everything needed to construct an nganga. Then you give all of that stuff to you Godfather who builds it. You just watch and learn. In Mayombe constructing an nganga is a communal effort, a communal labour of love. The girls of the House wrap the engandos all nice and neat, every one.

I already bought a beautiful cauldron to house my future nganga. It took me a while to find the right one. I was looking all over the place on Amazon, Etsy, Ebay, and Google in general. Looking thru hundreds of pictures of cauldrons for sale of every shape and size. How do you know it's the right one? Because your Heart-Sense tells you so. One day, after many months of searching in vain, I chanced upon a picture of a cauldron on Etsy.

I barely noticed the cauldron itself. What caught my Heart's attention was the scenery in the picture. The front of a beautiful wood-en barn. Beautiful lush green grass in the background. A tree. In the foreground, a red bench made of wood. The cauldron was sitting on the bench. The scenery pulled me in. I got lost in the scenery. It took me a while to snap out of it. I noticed the cauldron. It was in perfect condition, perfect size. Beautiful rustic Feel. It was the right one! I placed my bid and won it.

On some other day, I drove myself to Vanessa's old apartment, the one by the railroad tracks. I was Feeling nostalgic, thinking about the old days when we were younger. We when we were up in her room, just beyond those tracks, she sitting close to me. The warmth of her presence. A younger and care free Vanessa and me. I was walking on the tracks, lost inside of myself. Feeling remorseful, how Time captures us in its grip, and the person we once were gets lost in Time. I'll never see or experience that Vanessa back then again. She's gone forever.

I ended up walking for a mile, lost inside myself, along that railroad track. I snapped out of it, turned around to walk back to my car. Along the way, I told the spirit of the railroad tracks that I needed a few railroad spikes for my future nganga, and that I'd like a few of its spikes, since its railroad track was connected to special, sentimental memories of mine. It's happened so many times in my life, that I simply trust in Providence. I tried to loosen a spike here or there. No use. I wasn't concerned. I knew, inside my Heart-Sense that the spirit of the tracks will give me some of its spikes.

I reached my car, I didn't find any spike, loosened. I stood there for a while, perplexed, wondering why the spirit didn't respond to my request. In silence, I Felt in my Heart a Feeling like I should come back later, and I'd find my spikes. I nodded and went home. Three days later, I randomly had an impulse in my Heart, at 9 in the morning, to return to the railroad tracks, to walk along it again; not for nostalgic reasons this time. It Felt like a pulling, like something was calling or wanting me to visit. So I left to do so. I walked

the railroad track, slowly, silently, enjoying the sunny summer morning. It was already hot. As I walked, I looked around for loosened spikes. Didn't see any. I walked a mile, up to the big Eucalyptus trees and sat under their shade for a moment before I headed back to my car.

I was beginning to wonder why the genius loci of the tracks called me that day, since I didn't see any spikes. Maybe it just liked my company? We've been friends for a long while. I poured some water out of my water bottle next to the giant Eucalyptus tree who gave me shade as a token of my gratitude and bid it farewell, and walked down the tracks back to my car. Half way to my car, my eyes and attention were pulled a foot away from the tracks. And there laid four railroad spikes, placed neatly together, next to each other, side by side, one of them wasn't even rusty. I looked around for a person. No one.

I didn't see those spikes there when I was walking towards the trees. I laughed by myself. The one that wasn't rusty was funny in a perplexing way because all of the spikes in the wood on the tracks were rusty. The railroad track I was walking on - as far as historical document goes - was 90 years old. I took the spikes, smiled, my Heart gladdened and appreciative. I thanked the spirit of the tracks: left a handful of pocket change for it, poured the rest of the water I had left in my bottle slowly on the wood of the tracks, while saying a whispered prayer to the spirit, thanking it. Every word you speak, pray, sing, backed by intention and emotion is a mambo. In many respects, the cultural practice of Palo is simple. I told it I would return the same day with flowers and fruits for it, because the spikes meant a lot to me. I kept my promise and returned, laying my flowers and fruits on the tracks. Nudges of the Heart-Sense. That's all it is.

Speaking of nudges of the Heart, I chanced upon a Kindle book as I was surfing around Amazon for books to buy, and I saw the front cover and title. I had the Feeling in my Heart that I liked it, a Feeling in my chitta of appeasement. So I bought it without reading the description of the book.

The author of the book begins his book with a story of how he lost his keys in the sea, and how he followed the nudges of his Heart and found them. It rightly demonstrates exactly what I'm talking about here about the Heart being a Sense organ that guides you along a Providential path towards what you need, seek, ask for. The book is called "Mind To Matter," by Dawson Church. Here's the author's story:

One bright, sunny day, I went for a swim at a gorgeous spot called Lawai Beach. Five hundred feet long, with a turtle colony in a reef 300 feet from shore and a healthy population of tropical fish, it was one of my favorite places. I grabbed my snorkeling gear out of the Jeep, locked up, pocketed the keys, and jumped in the water. An hour later, after swimming all over the bay, wet and happy, I rinsed my goggles and flippers to put them back in the car.

When I reached into my pocket for the keys, it was empty.

Could I have dropped them on the path from the car to the beach? I retraced my steps, looking over every inch of ground. I sifted through the sand between the road and my entry point to the water. Nothing.

The only possible conclusion was that my keys had fallen out of my pocket somewhere in the bay. Not only did the key ring hold the car keys, I'd clipped the apartment keys to it as well. I was now locked out of both the car and the condo.

I decided not to panic. I centered my consciousness in my heart, and I imagined the keys gently drifting back to me. Then I dove into the water and started swimming with a purpose. I was determined to find those keys.

The bay covered about 150 square yards or meters, and the coral on the bottom was 6 to 12 feet down. It twisted into thousands of colorful crannies, and finding something as tiny as a key ring seemed impossible.

I worked my way systematically back and forth across the bay, searching each yard intently. My head told me I was on a fool's errand, but I kept my heart soft and receptive. Each time my thinking brain began to panic, I refocused my consciousness in my heart area. I certainly intended to find the keys, but I didn't let my thoughts take me out of the state of flow.

I had searched for an hour without success, and it was getting dark. The visibility was dropping as the sun set, and I couldn't see clearly down to the coral anymore. I decided to abandon my quest and swim back to shore.

Though most of the other bathers had left and the day was ending, I saw a father and three sons snorkeling nearby. They were diving to the bottom and coming up in turns.

My intuition gave me a nudge. I swam up to them and asked, "Did you guys find anything on the bottom?" The youngest boy held up my keys.

He kept his Heart “soft and receptive,” we were just talking about hardened hearts earlier in those religious quotes. His head-brain tried to interfere with its opinions, logic, and reasoning. But he refocused his awareness back into his Heart. That’s how you’re supposed to do it. The author continues:

THE CHAIN OF EVIDENCE FROM MIND TO MATTER

My skeptic’s mind tells me there is a logical explanation for every piece of the key event. I just happened to swim around looking for the keys for the exact length of time it took the boy to find them. I just happened to turn toward the shore at the same moment the family began diving. They just happened to start diving at the spot where my keys had fallen to the bottom. The boy just happened to notice a tiny key ring 12 feet down in an enormous bay after the sky was already dark. It was all a matter of random chance.

But after decades of hundreds of similar experiences, my skeptic’s mind has to think again. How can so many highly unlikely things come together at once to produce a desired result?

They led to a quest to determine if there is any scientific link between thoughts and things. As a researcher who has conducted many clinical trials, the editor of a peer-reviewed journal called *Energy Psychology*, and a science blogger for the *Huffington Post*, I read all or part of more than a thousand scientific studies per year. I started to see a pattern. There are multiple links in the chain between thought and thing, and I realized that science could explain many of them. I won-

Everybody in the author’s story has one thing in common: a Heart [chitta]. Chitta is the seat of your will [volition] and your emotion. Such as the emotion of desire and like. Just as the author’s Heart nudged him to do certain things, the Heart of the boy and his father and brother were nudged: they had the Desire to go snorkeling, they Liked the spot they picked, they wanted to dive and snorkel around the area they picked, because they liked that area, the boy Wanted to dive deep at a certain spot. And so on. Everybody involved in that synchronicity was led and nudged by their Heart-Sense to do what they did. That’s how this synchronicity shit works. The mystery is: What is orchestrating the symphonic nudges to unfold synchronicity. It’s not complicated once you under-

stand the common functioning factor/denominator: Heart [chitta] and psychic entrainment. We all have a heart. It influences and dictates our every choice and decision we make in Life. The Heart-Sense is the handmaid of Synchronicity and Providence.

Back to the chapter on alchemical transmutation, in the other book. So that chapter Providentially answers a mystery I've had on my mind ever since I was in my early teens. I used to grow a couple marijuana plants hydroponically. I'd cut out a two liter bottle of soda, put water in it, crush a styrofoam cup into the water, and place a seed in there. The styrofoam is there for the roots to have something to hold onto. After a while, that seed actually grows into a weed plant a foot tall! I was ignorant back then, but I was still curious. And so I'd always look at my hydroponic pot plant and wonder to myself in total bewilderment: "How on earth does that plant find the resources to built itself even that big just from water and light and air?" It needs resources to make all those billions of plant cells and their components; I already know where cellulose comes from. Every time its cells undergoes mitosis, where the cell divides, it needs amino acids and resources to make new DNA molecules for the new cells, such as lipid molecules to make the new cell membranes. And so on. Where is that plant getting all that resource from? I'm not talking about cellulose, I know where that comes from. Interestingly, in that chapter about transmutation some scientists noticed this as well and asked the same question!

Different scientists did different experiments with plants and discovered that plants can do something else which is worth considering, and which may give a hint as to how plants transmute elements, and how hydroponic plants might be making resources to grow literally out of thin air:

Hauschka, who also duplicated many of Heerzele's experiments, found that plants could not only generate matter out of a non-material sphere, but could "etherealize" it once more, noting an emergence and disappearance of matter in rhythmic sequence, often in conjunction with phases of the moon.

The chapter on transmutation also infers a lot of mysterious stuff I've been wondering about. For instance, I've always wondered where dirt/soil on earth comes from? We're told that dirt comes from rocks and/or stardust that falls into the earth. I don't feel [Heart!] that to be the case in the majority. We're also told by science that for things like calcium and iron and so on to exist, a sun rich in those elements has to be present in the solar system or has to have exploded. And so we use the mathematical principles of chemistry in the field of cosmology. And so we theorize that in order for aliens to exist, their sun has to be rich in metals! But is this the case?

When you think a Line of Reasoning, you have to train yourself to think everything all the way to their Consequential Conclusions. It's why it's called a "line of reasoning" in the first place. Here's what that looks like, with the Line of Reasoning that plants transmute atomic elements: 1) Plants transmute elements, 2) Plants evolved from plant-like micro-organisms, 3) micro-organisms transmute elements, 4) such micro-organisms have existed on earth for billions of years before multi-cellular organisms, 5) micro-organisms have thus had time to transmute raw stuff they get from rocks, volcanic ash, etc, on primordial earth into other elements such as calcium, iron, magnesium, silica, potassium, so on and so forth, 6) those micro-organisms die and decompose while

new ones are born, 7) this means that over time you get layers of new elemental material mixed in with decomposed micro-organisms, 8) when plants evolved, their roots consumed the new elements the micro-organisms transmuted, and consumed the nitrogen and stuff left over from dead micro-organisms, 9) those plants die and decompose back into the ground, 10) and so therefore: that whole process over 4 billion years make the majority of the dirt and soil we have on earth.

And so a tangential conclusion to that consequential conclusion is that you may not need a sun rich in heavy metals in order for your planet to be rich in metallic minerals, if you have micro-organisms on that planet. And from that consequential conclusion you get all sorts of insights: the earth seems to naturally prepare itself for the next generation of evolutionary creations, step by step, causal link by causal link. You got micro-organisms that prepare the dirt for plant life. The plant life fills the air with oxygen, and then animal life developed that breaths oxygen and eats plants, and so forth.

But that's a simple example of how Heart centered magic works. We unfortunately live in a causal universe, which means that everything must obey the rules of causality, even magic. When you do magic to manifest something, a desire, or your will, that magic must also follow the rules of causation. Because: causation is the actual process of creation in the act of happening. It's amazing and wonderful to witness an intention you have gradually, step step, actualize, become realized. Shit just can't suddenly come out of nowhere. That's not how magic works.

When you do a love spell, to make a girl who doesn't know you like you, you're literally asking the living cosmos to somehow get the two of you [you and that girl] close enough to talk, get to know each other, and have her develop feelings for you. And the Providence of the living cosmos will then have to figure out how to accomplish that for you. When it figures out how to make that happen for you, it gives you nudges in your Heart, impulses, impetus, hunches. The situation and circumstances must be right where you and her are standing close to each other where you can talk. That takes Providence a lot of work to do to manipulate circumstances to fall in the right place for that to happen. That happens by all the hearts of the people in that environment being urged and nudged in different ways. And so you and that girl end up in the same elevator, for example.

As the magician, you know Providence has made its chess moves in your favor by manipulating your environment and the people in that environment to all be in the right place at the right time: you and her in that elevator, and nobody else is with you. You know what's up, especially if you know Life plays chess with you, so you know it's now your chess move. Providence nudged you in your Heart to smile and talk to the girl. You do so, that's your chess move. Her Heart is nudged to smile back at you and say 'hi' to you. After a brief elevator ride together, she thinks to herself in her Heart: "I like this guy, he's really nice, and attractive." The thing is, we can control most of our thoughts, but we cannot control what we like, love and what we are physically and sexually attracted to: that is all the jurisdiction of the Heart [of chitta]. And that's where magic really takes its effect. That girl literally has no choice but to like you: her Heart dictates it.

You feel the intuition or instinct to ask her for her number; and you follow your instinct, sans thinking. You're conscious mind and its chattering ruins everything. It'll chatter in your head and say things like: "What if I look stupid... what if she says no... I might as well not even bother." Shut it up. It's what mantras and chants are secretly good for: they keep the conscious mind [the monkey that it is] occupied with a nonsensical task, so your Heart can do its work unobstructed, so your magic can work.

And we say therefore that mantras and chants are magical. They aren't in and of themselves: it's what they do that is magical! That conscious mind is your biggest hindrance to your magic and mojo. So the girl in the elevator gives you her number. You call her a few days later and ask her out on a date. She goes out with you. Your magic has materialized via the process of causation; incremental chess moves; where every step is a dictation and volition of the Heart. In Taoist Sorcery, that Heart and its Energy is the

fundamental essence/substance of material reality, from which the same arises, via injection [introduction] of energy as catalyst and the creative procession of causation.

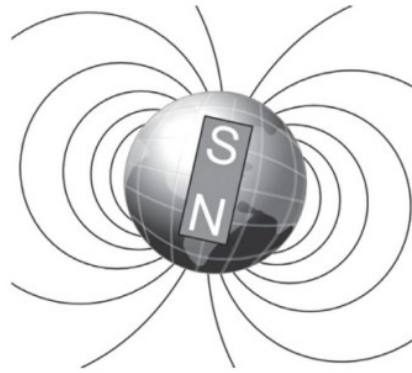
And so, understanding the principles just stated: the more Heart-Energy [charged fields of intention] you put into your magic, the greater of a chance your magic has to materialize in your life. Which is why daily cultivation is important. That energy you cultivate and infuse into your magic, is the fuel or catalyst that makes the process of causation work, in your favor. Daily cultivation, in Western occult terms would be like you wake up in the morning, and spend a few minutes visualizing the out come of your magic. You do the same before you go to bed. You burn candles and incense, pray to your gods or thoughtforms. Say your Rosary to La Santa Muerte, or your Saint, etc. You have a sigil which represents your magical intent, and you feed that sigil energy daily in various ways.

Making girls like you isn't the only thing you can do with this Heart-Energy powered magic stuff. I personally use it for more down to earth, practical stuff. Here's what that looks like in real life: I love Natural Philosophy; so I'm reading the Great Book of Nature, and from its grammar and syntax, I Feel in my Heart that at a very fine level of reality, a Field or "memory field" of some kind must exist in order to tell matter particles where to go and what to be. A Field of some kind also must exist to tell the cells of a fetus of any organism where to go and what to be. It's just in the syntax of the Great Book of Nature.

But my problem was that I had no knowledge or indication if such a Field or memory field existed. And I didn't know where to look for supporting data I needed. And so I gave this problem up to Providence, knowing that it will in its own time and season lead me or give me the data I needed.

Once you give Providence a problem to solve, you follow your Heart's guiding nudges. So one day I Felt like surfing Amazon for a new book to read. I see some book called "Mind To Matter," and my Heart tells me to buy it. So I do.

Lo & Behold! That book had the supporting data I needed:



Earth's magnetic field.

Celestial bodies such as stars and planets have electromagnetic fields. Small objects such as crystals and rocks have them too. So do living beings. You have a field around your body, and it extends about five yards or meters out.

FIELDS ARE BEAUTIFUL—AND EVERYWHERE

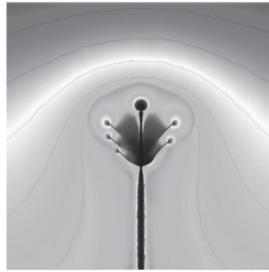
Electromagnetic fields are now being measured around increasing numbers of plants and animals. In a study published in the prestigious journal *Science*, a research team investigated the electromagnetic relationship between flowers and the bees that pollinate them.

They found that bees can detect the fields around flowers and use the information to determine which flowers have the most nectar (Clarke, Whitney, Sutton, & Robert, 2013). Study co-author Daniel Robert, a biologist at the University of Bristol, says, "We think bumblebees

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are using this ability to perceive electrical fields to determine if flowers were recently visited by other bumblebees and are therefore worth visiting."

The electromagnetic properties of the fields around living beings came as a surprise to scientists immersed in matter-bound explanations. Thomas Seeley, a behavioral biologist at Cornell University, commented after reading the study, "We had no idea that this sense even existed."



A flower's electromagnetic field.

The ability to perceive electromagnetic fields has now been measured in algae, worms, ants, insects, anteaters, platypuses, and hummingbirds.

Research has recently shown that dolphins are also able to detect electromagnetic fields. The Guiana dolphin is a species that lives close to estuaries in protected waters off the coast of South America. German researchers tested these river dolphins and found that they were sensitive to even very weak electrical currents (Czech-Damal et al., 2011).

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selves. Energy is not an epiphenomenon of matter; energy is *organizing* matter.

For many of his experiments, Burr used salamanders. He measured the voltages on the outer membranes of salamander eggs, and found that one spot had maximum voltage, while a spot 180 degrees opposite had minimal voltage. He marked both spots.

When the salamanders grew to maturity, he found that what had been the point with the strongest field in the egg had become the head. The point with lowest electrical activity was always the tail. The field appeared to be organizing the matter of the egg during gestation and development.

So, by following my Heart and its nudges and intuition, I am led to a book - which I didn't bother reading the description of - and it has just the data I was looking for. Now I know for sure that my reading of the Book of Nature is correct. I have no doubt in my Heart about it. Field phenomena come before matter/materiality. Fields organize matter.

Some scientists named Burr was playing around with salamander eggs. He discovers that a field exists around that egg, with a measurable electrical charge. Somehow that field contains information, like an architect's blueprint. That field the scientist Burr was observing is the "pre-form," or "ghost image" spoken about by another scientists named Vogel in the other book. They are talking about the same thing. The salamander as a physical creature is only a material manifestation of that field, of its "pre-form." The Pre-Form [the field phenomenon] is the actual living being. The corporeal salamander is like a glove or puppet which the field-entity animates and experiences physical life by.

My intuition - my Heart - says that the mother salamander's "pre-form" [field-entity] "buds" when her eggs are fertilized. The salamander is merely an evolutive development of earlier, less developed organisms. Therefore, the field-entity must replicate itself in a similar manner, by budding. Just like yeast cells bud:



Just like plants bud in the spring. Just like how bacteria replicate. Just like crystals bud. Remember crystals have fields too:



If you look closely at that quartz crystal colony, you can actually see how new crystals come into being. They start off as tiny “buds” growing out of bigger ones. The field of the crystal dictates what type of atoms and molecules become a part of its material body/matrix, and determines where each molecule goes. The physical crystal itself may not be “alive” according to generic definitions of “Life,” but I am firmly - Heartfully - convinced that its Field-Entity is sentient, and that crystals represent the missing link between inorganic [“dead”] matter and organic [“living”] matter.

So, in my Heart’s eye I see the salamander mother’s own pre-form budding, and each new budded pre-form attaches itself to an egg. So the field-entity buds and generates new field-entities. Similar to how when you take a magnet and rub it along the shaft of a screwdriver, the magnetic field of the magnet “replicates/buds” and the newly budded field attaches itself to the metal part of the screwdriver. But anyways! We’re talking about magic, not field replication.

So, a better way to do magic is to work with a powerful thoughtform, like La Santa Muerte, if you’re into fads like that. Thoughtforms are like collective bank accounts, where a portion of everybody’s Heart-Energy goes into that thoughtform. When you need to “withdraw” extra Heart-Energy, you just work your La Santa Muerte altar and so on.

Sorcery is more powerful than magic, even magic backed by thoughtforms. Sorcery is when actual spirits are employed to help you manifest your will or goals or objectives. For example, you can learn to work with the simbis of Nature in Palo which are spirits of Nature and the spirit of places [genii loci]. Different culture call the simbis by different terms of course. In pre-Islamic times, these same nature spirits and genii loci were known as the Jinn, which is the group of spirits Malaysian and Indonesian black magic work with. In Roman times, these same types of spirits were known as things like nymphs and dryads, and of course Genii Loci; which is where the word “Genie” [as in “genie in a bottle”] comes from. In olden time Europe, these same class of spirits were known as stuff like Fairies, Elvs, Gnomes, Hobgoblins, etc. In Khmer they are known as Nik-ta. Like if you see a tree with fruit, and you want to eat some of the fruit, we have to ask the nik-ta of that tree for permission to have some of its fruit, or that nik-ta could give you bad luck or something. I’ll refer to them as “nik-ta,” which is also phonetically spelt as “neak ta.” Here’s a quick something about one such nik-ta:

Srey Kor's elders have a plan in mind. Over a hundred years ago, a Cambodian Chinese merchant was struggling to navigate the rapids leading up the Se San River, hoping to bring his goods to barter here in Srey Kor. He pulled his boat up to the riverbank and prayed to the resident spirit to grant him safe passage. In return, he promised to build a shrine to house the spirit and provide a place for believers to offer prayers for generations to come. His trip was successful, and he constructed a simple shrine on a high rocky bank overlooking the Se San where locals and travelers alike can pay their respects, safe from the river's annual rise and fall.

The spirit came to be known as Neak Ta Kraham Kor, literally Grandpa Red Neck. "Why red neck?" was my first question to Uncle Bounma. We were having a glass of water on the wooden porch of his stilt home. "We had a spiritual leader here generations ago – a powerful and benevolent man. He had a red birthmark here on his neck," Uncle Bounma patted his throat. "After his passing, he stayed on to protect our community."

They've mistranslated or misunderstood the term nik-ta. Yes, by itself, the Khmer word "Ta" means "Old Man/Grampa." For example: "Lok Ta Kor Kraham" would actually mean Honorable [Lok: honorific title of respect, like Sir/Lady/Madame or Master/Mistress] Grandpa [Ta] Neck [Kor] Red [Kraham]. The adjective comes after the noun in Khmer grammar. "Kraham Kor" doesn't mean "Red Neck," it means like "Reddened Neck." It's like in English we'd say "The Black Car" where the the noun follows its descriptor. But if we were to switch it: "The Car Black," it really makes no sense, unless you are trying to say: "The Car Blackened," which barely makes sense, but its trying to mean the Car was made black in color: 'The car blackened by soot and ash.'

The word "Ta" in the term nik-ta is not an actual Khmer word, and is a descriptor of whatever a "nik" is, which here is also not a Khmer word. For instance, there's no such thing as a "nik-yay," where Yay means "Old Woman/Grandma," and "nik" as a Khmer word means "one who is from, or agent of an action." "Nik-Berlin" would mean the exact same thing as a "Berliner," one who is from Berlin. "Nik-yay" thus, simply makes no grammatical sense. Nik-ta is a Khmerized corruption of a borrowed term from another language and is use to refer to spirits known in Latin as Genii Loci, regardless of their gender or perceived age.

The word "nik/neak" is actually a corruption of the word "anak." Like how the American Cowboy English vernacular word "Vamoos" is actually a corruption of the Spanish word "Vamos." Unfortunately I don't know what "anak" means, or even what language it is originally from. So properly, it's Anak-Ta. This screenshot sort of explains it:

them. He told me that Buddha has acknowledged all the non-humans (i.e., spirits like *anak tã* and other categories of beings), but they keep a very low spiritual level and are therefore placed *in* a low position within the Buddhist hierarchy of values, while the *dhamma* is higher and stronger. He does not allow any practice of worship of *anak tã in* his monastery, and this issue is now becoming a clear-cut line of delineation between 'reformist' and 'traditionalist' monasteries.

So a nik-ta is a “low level spirit,” that inhabits places. They are actually the spirit of the place, and they are non-human [in most cases]. Non-human spirits are types of spirits that are not human and were never human in some past life. They are their own species of spirit creature/being. But they most often take on the form of a human person. You build a shrine to a nik-ta, offer it food, and burn incense for it:



And so, to work with a spirit like a nik-ta, you have to still cultivate Heart-Energy. This time, your Heart-Energy is what feeds that spirit, like a plant feeds on light. To work with a nik-ta, you also need to have some sort of relationship with it. In Palo, this relationship is called a “Pact.” You have to establish a Pact [treaty/fellowship] with the nik-ta. A Pact would be like when you tell the nik-ta spirit: “If you promise to protect me from harm, I will promise to offer you incense and food at your shrine every week.” And you would proceed to offer that spirit food and incense. The spirit will enter your dreams and tell you it agrees with your deal or not. That’s a Pact. In Palo, we have our chamalongos the spirit can talk to us with to tell us if it accepts our Pact.

Once the nik-ta knows you and has a Pact with you, the nik-ta spirit will protect you from harm, per your agreement/treaty with each other. If somebody tries to hurt you, that spirit will fuck up that person. Nik-tas can make you sick, make accidents happen to you, give you misfortune, kill you, and so on. In Palo, we have a way where we can have this type of spirit to give to us a “firma” [sigil] that represents the established Pact/fellowship. So you would keep that firma secret, and when you need to call on that spirit anywhere, or use its power, you draw that firma, charge it, and the spirit comes to you or it offers some of its power to you so you can use that power in a sorcerous working.

So pretend I have such a firma, and you saw it and copied it. Then you try to use it by drawing it on the ground and charging it and calling that spirit. It won’t work for you, because the nik-ta firstly doesn’t recognize you: who the fuck are you to be calling it and trying to get it to work for you? Secondly, you and that nik-ta have no fellowship or pact with each other: that spirit owes you nothing! Thirdly, you don’t even know what the original stipulation of the pact was that my firma represents and that empowers it. Fourthly, you won’t honor such stipulation. Fifthly, you haven’t ever done shit for that spirit. Which is why in Palo, patipembas [another word for firmas] only work for the Lineage and House such patipembas belong to, because such Lineage and House have

pacts with the spirits associated with those firmas. When you get initiated into a House, you belong to the House's Lineage and you inherit the pacts they have with various spirits. So if you find patipembas on the internet and use them, they aren't going to work.

The other type of nik-ta you can work with are the actual living spirit of plants. The very old big trees are the most powerful, in the hierarchy. This is because those ancient trees are hundreds of years old, and during all of hundreds of years, that tree has been accumulating Heart-Energy [chi] from the environment and packing that energy inside of itself.

But to work with those tree nik-tas, you also need to have a functioning Heart-Sense, because how else are you going to communicate with that spirit? How would you know what it's saying to you, if it's talking to you at all? And you would also need to establish a Pact with it. In other words, you need to make friends with it. Why the friendship or fellowship? Because two friends like each other. What's that actually mean? It means your Heart and your friend's Heart are connected, interconnected, linked. When your Heart is linked to the psyche of the nik-ta of that tree, a channel of energy is open thru which Heart-Energy can be transmitted and received, for you to use if you so wish.

And so, in sorcery, you unfortunately still need a working Heart and its function of Empathy, and social skills as well. If you don't have the social skills or emotional skills to get a human being to like you and give a shit about you, how the hell do you think you can make a 1000 year old spirit of a big tree to like you or give a shit about you? You're a pathetic rodent to such powerful and ancient spirits. Plus: we humans kill trees for paper and lumber, and we take their land to build our cities. What makes you think such spirits will like you and do your bidding? Get real. They can sense your arrogance when you approach them. As a materialist Westerner, you are born and bred to see things like plants and trees to be inanimate, nearly dead objects devoid of sentience and intelligence, which are only useful for making tables and salads out of. They know your intentions and sincerity.

There are other species of spirits you can work with in sorcery. In Palo, we call this class "Nkita." An nkita was a human at one time. Nkitas are the spirit of people who, like, died from suicide, or a tragic car accident, or drug overdose. They are earthbound spirits. And what keeps them earthbound is their Obsession. Obsession is the main quality of an nkita. For example, they died young in a tragic way, and so their psyche becomes obsessed with reliving earthly life. Or they were alcoholics and they died from liver failure and as spirits they are obsessed with memories of their love for alcohol. And so, nkitas have lost their minds within their memories and obsession.

The state of mind of an nkita, I supposed, to use an analogy, would be like an old man living in a nursing home who is so lost in his own mind, reliving his early years, that mentally and psychologically he's not present in the moment and doesn't do anything but sit on a chair all day. In Khmer, nkitas are called "Pret," which is called a "Preta" in Sanskrit and Hinduism and Buddhism. In Chinese culture and cultures influenced by China, these same types of spirits are called "Hungry Ghosts," because they are ghosts that are lost in their hunger for something.

In Thai culture we call them "hungry ghosts." Hungry ghosts are good at doing malefic stuff, like hurt and harm people, break up marriages, make you sick, cause accidents to happen to you, make you go insane. In other words, they do "dirty work." It's like having drug using street urchin friends: they have very low morals, and if you tell one such friend: "I'll give you a bag of dope if you beat this person up for me," he'll most likely do it. And that's actually one way to make a pact with such hungry ghosts. Another way to make a pact with a hungry ghost is what Buddhist monks do when they make sorcerous amulets. The monks will make a deal/pact with a hungry ghost where the stipulation is that the hungry ghost will share the Merits and good karma of the owner of the amulet, thus gradually elevating the hungry ghost to high spiritual levels. This is a similar thing they do in Umbanda.

The only problem you have is: where to find hungry ghosts. You need a working Heart-Sense and faculty of Empathy for that. The next problem you'll have is: how do you communicate with one when you know where one is so you can make a pact? Well, you'll need a working Heart-Sense for that too; and some kind of divination tool. In Taoist Sorcery you don't need a silly pact. You make a FU [magical paper talisman] to over power a hungry ghost and enslave it, hold it captive in a jar or container with more FU. But to make a FU powerful enough to over power a hungry ghost: you will need a working Heart and a lot of Heart-Energy. And so, no matter what you are working with in magic and sorcery, you need a working Heart. It's unavoidable. The Heart, its psychic sense and psychic energy, is at the heart of all magic and sorcery.

In Palo, you may have your own nganaga where a spirit [muerto] "lives in" it. So you can work sorcery. But even still, you need a Heart-Sense, because how else will you hear your spirit talk to you? How will you talk with your muerto? You still need good social skills to develop a friendship and fellowship with your muerto. And so, no matter what, you need Heart-Sense. Your Third-Eye needs to be open. It's unavoidable. But for Palo people, certain and several things were magically and sorcerously done to you during your Rayamiento which helps you open that Third-Eye and gives you the spirit vision to see and hear the Dead and spirits. The initiation initializes the opening of your Heart-Sense. It's up to you, with regular usage of that new sorcerous sense, to keep it open and working. Your Heart must remain soft and flowing with water.

Heart-Sense

I was fortunate to have been raised in an ancient indigenous Southeast Asian and folk Chinese culture, which have never abandoned their animistic weltanschauung and spiritual practices. At the core of such animistic weltanschauung is Chitta. Chitta is supreme/paramount, as they say in my culture. We use chitta every day, every minute, just as if it were a third eye ball. You use your 5 senses every day, every minute. It's the same way with your chitta, in my culture.

To illustrate: you go shopping, and your 5 senses are very active, sensually absorbing the look, colors, feel of thing you want to buy. What you don't notice is that when you are shopping your Heart acts as a sixth sense that is always working like a sense organ. How so? Well, you pick a pair of pants off the rack, feel it, smell it, put it up to your body to look at it, and then: you have a feeling inside your chitta [heart/psyche] that you either Like or Hate the pants or some other shade of feeling. You ask yourself: how do these pants make me feel? And you pay attention to what feelings and images bubbles up in your Heart. That's chitta working as a sensory organ or perception. The only problem for the typical Westerner is that shopping is probably the only place they use their Heart as a sense organ... shopping and dating.

Another area in life where we - Western girls do this too - use chitta is when we cook stuff. You primarily use your Heart when you cook? How so? Well, it's not like I have a scale next to me to measure out the exact weight of sugar and spices by the gram and shit. You just put in your ingredients, use your eyes to watch the shit go into the sauce pan, and when you Feel that it's enough, you stop. You use your Heart's function of Feeling as a sensory organ that actually tells you how much of things to put into what you are cooking.

Another area in life that even Westerner do where they use their chitta - without even knowing it because they have no word for chitta - is in the arena of Art! Pretend you're a painter, and you have a desire to paint something. So what do you first do? Do you commence to use abductive and deductive and reductive reasoning, recall shit you learned in painting 101 college class to logically reason which colors you should start with first and what shapes to paint? No. It's all Feeling. You look at your colors on your pallet, and you use your Heart-Sense to Feel what color you Like to start off with.

Same thing with writing poetry which is an art form also. You're writing a stanza, like this: *"the moist ground embraces the bottom of my feet..."* Then you look at that stanza, and you use your chitta to Feel if certain words "Feel Right or Wrong." So you say: "I don't like the word moist, it doesn't feel right, and bottom of my feet feels goofy, let me change that." And you change it to: *"the rain moistened earth embraces my sole..."* and you have a Feeling in your Heart that it Feels perfect! That the stanza now even Feels powerful and captivating. What does it captivate? Your Heart. That's using your Heart as a sense organ of perception. That Feeling, of which words feel right or wrong, is an interior perception: a Function of Chitta, Psyche, Heart-Sense.

As far as Left Brain and college education goes, there isn't much of a rational or logical difference between the words "moist," and "moistened," it's a Feeling in your Heart/Chitta. The Essence of those two words Touches your Heart, like photons Touch your light receptors in your eyes, and you can tell - Sense, Empath, Intuit - which word Feels right. It is a Feeling, not a Thinking. And so now where have uncovered or discovered two important things here: 1) there is an "Essence" to things, 2) Your Heart-Sense can pick up or receive that Essence, and 3) Your Heart-Sense can derive Meaning from that Essence!

Same thing with music. How do you make music if you are a musician? It's not like you bust out with your tonal-calculus and sonic-arithmetic to formulate precise notes on your music paper and shit. It's a Feeling! I make music in a very primitive way. I usually use a computer program to make music. What I'll do is push different notes until one note Feels right. I'll keep that note. Then I repeat the process and push keys until I hit the second note that Feels right. It's got nothing to do with thinking, logic, reason, thought process, college education, scientific theories of musical harmony. You just your chitta, push notes, listen, and Feel the notes. And some how, after many hours, the end product sounds like music! As you can tell: I'm not a musician!

How amazing that beautiful music and poetry and paintings can be created into existence without any thinking! And we look at the world with that notion in our Heart and realize that our own world, immaculate and beautiful as it is, came into existence without a Thinker. In Taosim there are basically two species of energy: Post-Heaven and Pre-Heaven. Literally "post-heaven" in olden times meant: "After the sky came into being." And Pre-Heaven in those olden days literally meant: "before the sky came into being," meaning way before the world/earth was made. And so in Taoism, before the physical cosmos manifested what existed was Pre-Heaven energy. Pre-Heaven energy is another way to say Heart-Energy, or Psychic Energy [energy/substance of psyche/chitta].

Pre-Heaven energy is the substance that becomes reality. Think about it: Every choice you have ever made in your Life, which has brought you to where you are today and made you the person you are today, was a choice made by the Heart. By Feeling. You just afterwards - or during the Feeling - rationalize shit in your brain. This is what that looks like: I have a friend - currently in prison - who was homeless. He got a job one day, and kept that job for two weeks, before he got into a fight with his co-workers. So he got his first and only paycheck, about \$200. He wanted a new phone really bad. I could see it in him.

So the day he cashed his check, he was rationalizing his Feelings out with me, meaning that he was intellectually re-orienting his mental landscape [opinions and views, etc] to match his emotions. He says to me: "I know all got is \$200... I don't have a computer... if I buy a new phone... I can have internet access and put in applications for jobs!" So, as a concerned friend I was like: "Yeah, but how will you pay for your phone bills?" He goes: "With my new job!" Naturally he didn't get a new job, because he spent all his time on facebook, then he did a bunch of drugs, stabbed someone, and went to prison.

Every choice we have ever made in Life is a dictation of the Heart: of Chitta. Chitta is the Creator of your Life. You just rationalize shit intellectually: "I can afford a new BMW. It's a good investment over time. BMWs are good cars with great engines like Toyotas!" Bullshit. Just stop it with the fake thinking. Just say you like the BMW because it makes you feel good because you look better than people around you. Pre-Heaven energy creates our world of experience.

And so, with something like Natural Philosophy, you need to also use chitta [your Heart-Sense], and not your head-brain. You Feel for your answers to questions you have. Like Nature is a shopping mall, and you're wanting to buy stuff. For example, you ask yourself, out of wonderment: "Why is the sky blue?" And you don't think. You do something - anything to keep your brain busy, like taking a long walk, or working on your garden, or some meaningless activity. Keep that brain occupied and away from bothering the connection between your Heart-Sense and that question.

And as you do your meaningless activity, you pay attention to the images that pop up in your interior perception. An image of a Blue Ocean pops up. So you examine your Heart to see if you Feel a feeling of association between that image of the Blue Ocean and a Blue sky. You do have a Feeling in your chitta that there is an association. So you take note of that and continue doing your meaningless activity. And your Heart causes you to recall a memory: you remember seeing NASA pictures of the earth from space, and the insight pops in your mind that the earth's ozone layer is Blue.

You Feel in your Heart to see if there is a Feeling of association between the color of the sky and the ozone layer. You Feel the association. You Feel in your chitta that all three have something in common. What does the air between you and the sky [the atmosphere we breath], water, and ozone have in common? That's when you can use your brain as a side kick. Your brain says: "All three are made of oxygen." And so you think in your Heart: Could it be that oxygen molecules, in massive quantities have the quality of being perceived as blue because they retain the color blue when light passes thru it? And you Feel in your Heart to see if that speculation Feels right, just like the poet Feels with his Heart if different words Feel right or wrong. Ozone by the way is three oxygen atoms merged. That's how you use chitta in Natural Philosophy to perceive in your mind's eye - your "third eye" or your Heart-Sense's eye - answers to questions you have. That's how I do it. You use your Heart-Sense to read the Book of Nature: because nature is the first and ultimate primary source of all human knowledge and wisdom. Everything and everyone else is Secondary source, or tertiary, and so on.

Communicating with Nature - trees and stuff - works the same way. Nature is the shopping mall, and your using your Heart-Sense to feel around. So you are in your front yard and suddenly the grass on your lawn or in your lawn grabs your attention, and you notice something about that grass you've never noticed before, and you ask the grass, as you seat yourself amongst the grass: "Why do you have ridges and groves in your blades, friend grass? What are those good for?" And you withdraw your awareness, attention away from your brain and into our Heart. Your Heart is like a radio receiving room, and you need to be in there to receive communication signals. So you wait your awareness inside of your Heart. Wait are you waiting for? For Feeling! But why?

Because all Emotions are "interference patterns" between your interaction with an Event! Emotions are not generated somewhere inside of your body, as if each emotion were a biochemical concoction running up and down your veins. By Interference pattern I mean in a Buddhist way: your Natural state of emotional equilibrium is stillness and nothingness [no-feeling]. Just like the still surface of a fish pond. Anything that Interferes with the stillness of that surface will cause ripples, which are the patterns. By "Event" I mean: 'Anything that is not your conscious self.' As far as your self-awareness goes, there exists, in context to that self-awareness, only two Events/Vectors: Self and Not-Self. And so, other people, situations, your unconscious mind, the news, music, etc, are all Events that can and do cause interference patterns in your Heart-Sense.

For example: a friend brings you a gift; that is an Event. How does that make you Feel? You find a \$20 bill on the ground; that is an Event. How does that make you Feel? You get into a fight with your husband; that is an Event. How does that make your Feel? Your friend smiles at you; that is an Event. How does that make you Feel? You are late for work; that is an Event. How does that make you Feel? You watch the news about cops beating black people up; that is an Event. How does that make you Feel? You are in a nostalgic mood and recall a Thanksgiving dinner you had with friend and family; that is an Event. How does that make you Feel?

Your teenage sexual hormones are running wild in your veins; that is an Event [the hormones]. How does that make you Feel? Feelings in the Heart only arise if and when two Events, Vectors, Points are interacting with each other in such a way where the interaction causes an interference pattern. The Event can be an activity, a person, a tree, clouds, an actual event/happening, hormones, a memory. Whatever. And the other Event or Vector is you.

Knowing this, when you ask the grass the question: “Why do you have groves?” And you wait your awareness in your Heart, for Feelings to arise in your Heart: what is actually happening when you do begin to Feel things in your Heart-Sense? What is happening is that something Not-Self is interfering with your Stillness: the Grass, as a living, sentient, intelligent entity, is trying to communicate. Your awareness is withdrawn from the world. It goes inwards, into the Heart. Your self-awareness becomes numb and fuzzy. You and your surrounding merges into a blur. You start to have Feelings. You Feel things. You Feel flatness. You experience the feeling of long poles. You Feel flatness between the long poles. It Feels right. You Feel in your Heart that the poles and flatness between the poles is a closeup interior perception of the blade of grass itself: long fibers that give the blade vertical strength to grow upwards.

The flatness between the pole-like fibers are layers of membranes and tissue, filled with vein-like sap channels and structures. It all Feels right. And intuitively, wordlessly, you Feel the insight which does not need to be put into words, because you simply understand what the Grass is saying. But if you were to put it into words it would look something like this: “The fibers are very thick in order to give the blade strength. So there isn’t a lot of room around the fiber poles to have sap-veins and chlorophyll structures. So the flat areas between the fibrous poles are where the sap-veins and structures can fit into at high density.”

You don’t need a book or the internet. The Grass tells you directly. You just have to have to know how it talks to you: via your Heart-Sense, thru Feelings, shades of emotions, and wordless insights. Like anything this takes practice. But the more you practice communing with things in Nature, the more better your Heart-Sense will work. That way you can end up communicating and receiving more information from the plants’ spirit. Information like what its good for and so on. The grass example is just a very simple example given to show you how it all works. I did this with grass once, in the mountains. And just like when you learn something knew, after the grass tells you what the groves are good for, you actually do say: “Oh! That’s why!”

If you understand how it works, you will understand why in most cases, witches in any culture’s indigenous witchcraft were women, and why in any culture, most mystics and philosophers were artistically inclined in some way and/or bisexual men or gay even or have their animus balanced with their anima. Communion with Nature is an affair of the Heart. You communicate with Nature with your chitta. Using chitta is something you’re just raised doing in my culture. But, people in my culture have lost the practice of using their chitta to actually talk to plants, unless they are traditional shamans.

Closing Remarks

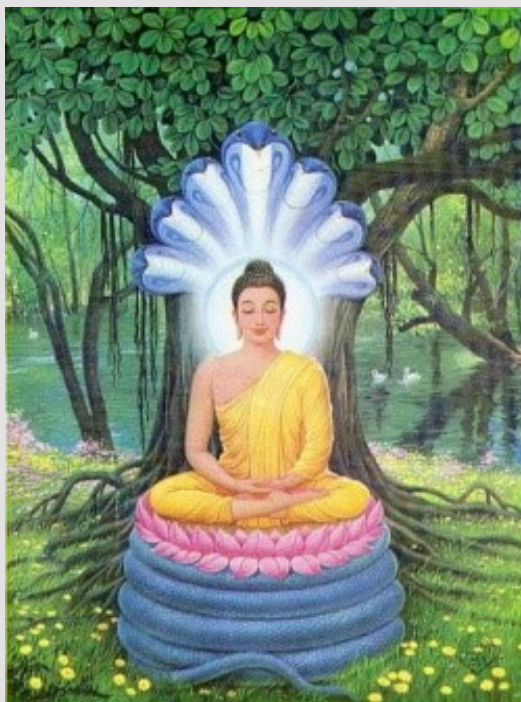
It’s unfortunate that modern English has no word or concept for Chitta. Chitta is what you Feel emotions with, what you contemplate and ponder [wonder] with, it is the seat of your volition and emotion, and sense of self. Chitta is what connects you with other people, with spirits, and with Nature. Chitta is the primary sense organ in Asian animistic cultures. Heart is the most bestest English equivalent of Chitta, if and when the Heart is understood to be an actual organ of sense and perception, is the seat of emotion and volition, the link that connects you with other people, with spirits, and with Nature. The Heart, like Chitta, is the “brain” of your Third-Eye, in the same way that your two mortal eyes have their brain. You cannot see or sense or perceive anything with your Third Eye, if your Heart is not open and functioning. And if you’re not sensitive to your own emotions and their subtle shades and nuances, then you will be deaf to the universal language of Chitta. That invisible, nameless “thing” you use when you are shop-

ping, when you are painting, writing, making music, to Feel is chitta. At least that's what we call it in my culture. It has a name, and it's the force of creation and creativity.

Everything in this Animistic world of ours has chitta, even if they don't have brains like ours, they have a living sentient animus/ anima. That means that just as you can have the Sense to Feel things like Beauty, Love, Meaning, Dislike, Worth, Value, Need, Music, Whatever: everything around you has the innate capacity to Feel those exact same things in their chitta. In their psyche. And via such psyche, all sentient beings are connected, because all psyches are fractal parts of a Collective Psyche: what Jung once called the Collective Unconscious and what Buddha called the Hive/Swarm of Chitta.

I was in a car with one of my elder Palo Godbrothers not too long ago. We were driving in a desert. Around us were vast empty fields of brown dirt. The backdrop was beautiful, crisp mountains and blue sky, sparsely populated with some clouds here and there. The car we were in passed a field, vast and empty, and in the distance, next to the mountains, I saw 4 big dust devils spinning and wandering around that vast field. The space between me and those 4 giant dust devils was crystal clear. I looked up, and saw just how great in size they were, taller than the mountains behind them, stretching way up into the sky. Perfectly formed funnels. My mind became numb and withdrew inwards for a moment, my awareness sinking into my chitta.

And in that instant I perceived in my chitta Meaning, a wordless knowing, that if put into words would look something like this: Me, and my godbrother that day, and those 4 dust devils were the same Living Ambience - the ambient atmosphere - in different forms. Concentrations, Focal Points, of the same Living Collective Ocean of Psyche. Like ice floating in a sea, the ice being a densely compact concentration of its Matrix. Different as we are from other things, other creatures, we are all the same Life-Force, the same Cosmic Being, swirled into many fractal pieces. Each fractal part: a focal point of experience and Feeling, with its own fractal intelligence and sentience.



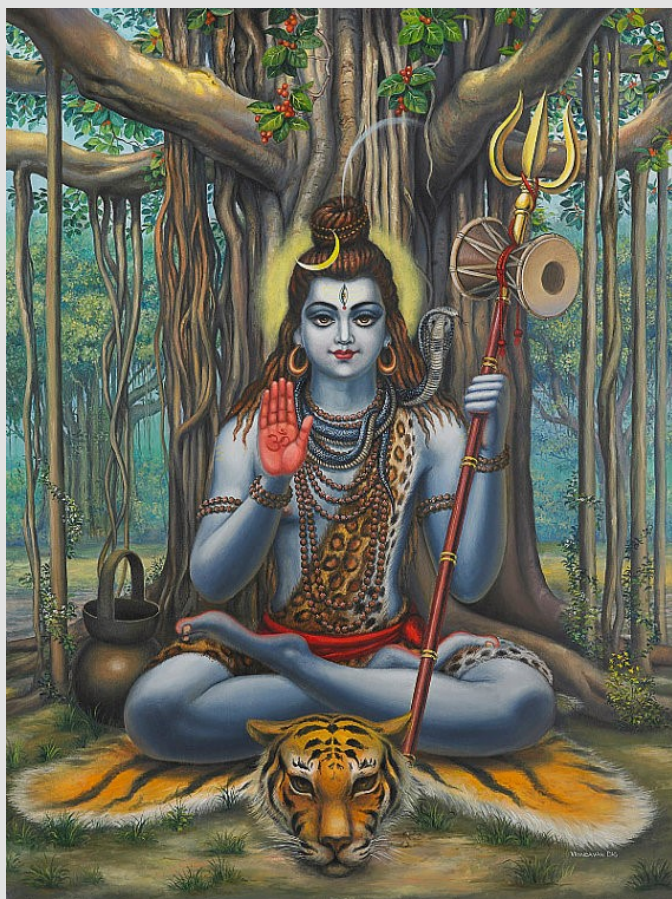
When the Buddha was a young beggar, he joined many sects of his time, searching for answers to questions about Life he had. None of those sects gave him any satisfying answers. And so he retreated into the forest to be a hermit. And he studied nature, its

dharma. Many words used in Buddhism are architectural words, associated with the craft of building. The word “karma” itself actually means “to build or labour,” and can still be found in the God name Vishvakarman [Great Architect], with the non-spiritual meaning of Builder.

Dharma - minus the spiritual shit - was in ancient times also an architectural term. A “dharma” [dhamma in Pali] meant a “Foundation, Design, Blueprint, Constitution” of a temple you are building. And so the Buddhist term “Dharmakaya,” literally means the “Constitutional Body” that is the Essence, the Foundation of Nature, the blueprint for the physically manifested Nature we see and experience. Dhamma being related to the Pali word “Dhammada” which means “Natural or that which has the quality of Nature.”

And so after meditating under the Bo Tree, the Buddha became “enlightened,” where he intuitively [look up the definition of intuition] Realized [revelation] that Dharma. Meaning that he came to understand what Nature and Life are and how they work; the underlying phenomena of such. He came to that realization by his Dharma Eye, via Chitta’s Eye and its empathic or intuitive insights. In modern parlance the Buddha would be called a “Natural Philosopher.”

And so, it is the Heart-Sense - Chitta - that connects with Nature, speaks with it, hears Nature’s voice as wordless revelation. Without that Heart-Sense, there can be no “enlightenment.” Incidentally, since we’re on the subtopic of Buddhism, it is this same Heart [Chitta] that is the thing which reincarnates, not a soul or spirit or your ego [self-identity] or personality. In Buddhism, it’s called citta-santana [the “C” in Citta is pronounced like a “ch” in the word “church,” which is why I spell it phonetically with a “CH”].



Long before the mythos of the Buddha developed, Shiva sat meditating under the holy Banyan tree as Mahayogi. One of the epithets of Shiva as Mahayogi was/is "Buddha." Shiva's color is orange, and he is depicted often wearing an orange robe. Shiva's counterpart way over in ancient Greece - Dionysus [Dio+Nysus = God of Nysa, and Nysa is the name of the peak of Mount Meru Shiva lives on] - also was depicted wearing an orange robe [it's actually an orange dress]. Shiva & the Buddha have a hair bun on their heads, as did the Greek god Apollo.

The Northern Indian/Pakistan region [Bactria, Gandhara, etc] was a Greek colony, a la Alexander the Great, if you recall your history. Remember, in those ancient times the British Empire did not yet exist to divide Pakistan out of India. The first Buddhist monks, historically, were Greeks from Northern India. The robe Buddhist monks wear is a Greek toga, or a regional development of the toga. The ancient indigenous Brahmins of India did not wear robes like that. The Buddha was never a real historical person; the lack of archaeological evidence is indicative. He is a mixture of Jainism's Mahavira [who came before the Buddha], plus Apollo, plus Shiva. My Feelings - intuition - tells me that originally "Buddhism" began amongst the Greeks in Northern India, and was gradually reconfigured with Southern Brahminical memes [Shiva, Mahavira, etc] to market the religion to such people.

Since we're in context: who is Apollo's twin sister? It is the Goddess Artemis. Goddess of Hunting, the Moon, Animals, the Forest, the Wild, and Nature. Think about the ancient sages' usage of patron deities as language and symbolism for a minute: You have Apollo, associated with Light, the Sun: the source of illumination, enlightenment. And his twin sister is Artemis, associated with Nature and the Moon; the moon is associated with water [tides] and emotions [chitta]. You have Buddha - who in ancient iconographic depiction was a warrior standing and riding a chariot just like Apollo - associated with the concept of Enlightenment, who wears the color of the Sun [orange], and his enlightenment is intimately associated with Nature.

It's not surprising to see that both the Buddha and Shiva sat underneath the same species of Tree to obtain their enlightenment, which "enlightenment" is dependent upon the Opening of the Third Eye [i.e.: a functioning Heart-Sense]. The Tree the Buddha sat under is a Fig Tree called Ficus Religiosa [the so called Bo or Bodhi Tree]. The Tree Shiva sat under is the Banyan, which is a Fig Tree called Ficus Benghalensis. That species of Tree has the spiritual and magical property of giving you spirit vision and imaginal insights. And so it's no coincidence or surprise that the same species of Tree is a sacred Tree in Palo as well. In Palo the leaves of a Fig Tree called Ficus Microcarpa are an important part of your Rayamiento. Something is done to you with its leaves.

Aside from being associated with Buddha and Shiva, the Ficus is also sacred to the Greek god Dionysus. As well as to Krishna, stating himself that he is the Ashwatha [Ficus Religiosa] Tree. The Ficus is a symbol of Krishna:

In the *Bhagavad Gita*, Krishna tells Arjuna, "Amongst trees I am the Peepal", which is also known as the Bodhi or Ashwatha tree. As a symbol of the highest and most archetypal order, the Ashwatha is a tree which does not grow in this world but has roots which are generated in the highest heaven out of the Rootless Root of All-Being.

There is a visible ancient tradition - found in many religions - that spans thousands of years wherein Ficus plays an important role in and with revelatory insight. It's a very ancient tradition, consider the following very carefully: *"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves girdles [Genesis 3.7]."* That Fig Tree referenced in that verse belongs to the same Tree species Ficus [ficus meaning "fig" in Latin]; called Ficus Carica. The Bible verse in one sentence associates Ficus with opened eyes: "And the eyes of them both were opened..."

It wasn't until Adam and Eve ate from the "Tree of the Knowledge of Good and Evil" [most likely the same Fig Tree they got the girdles from] that the two of them Realized something, which realization changed them. They perceived something they were not cognizant of before, about their own Nature and about the Nature of Nature. The Knowledge of things; it was a Tree of Knowledge after all; in other words: Adam and Eve became "enlightened," [buddhi/satori].

Since ancient times the shamans/ascetics, hermits, and sages of animistic religions have perceived in their Heart-Sense [chitta] that the spirit and energy of the Ficus as serpentine in Feel. The spirit of the Ficus, in other words, usually takes on the form and Feel of a snake or a naga. This serpentine spirit manifests physically in a serpentine expression as well:



The beautiful roots of the Ficus clearly resembles snakes. Most fig trees, when they grow very large, begin to take on more of a serpentine look. And so, if you go back and look at the iconographic depiction of Shiva and Buddha you will see that both not only are associated with the Ficus, but with serpents as well. Another part of the Ficus that is serpentine:



The branches of large Ficus trees will grow roots that dangle from the branches. They look like snakes dangling from the branches. Those roots will reach the ground and grow into the soil. The association of Ficus with Serpents is actually very ancient:



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YOGA INTERNATIONAL



The oldest reference to the Ashvattha I can find appears in the *Rig Veda*, a text composed in India over 5,000 years ago: "What is that tree, what kind of wood is it made from, from which the Earth and Heaven are fashioned?" India's ancient sages literally placed the tree in the sky. Go out at night and look up at Scorpio, near where the ecliptic (the path of the sun and planets) crosses the Milky Way. There you'll find a small constellation in the tail of the celestial scorpion which the yogis call Mula, "the root." This is the root in heaven out of which the World Tree grows. It happens to also mark the Galactic Center, a rather surprising coincidence if you believe in coincidences!





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YOGA INTERNATIONAL



believe in coincidences!

If you follow the spray of stars *backward* through the zodiac you'll see the Ashvattha's trunk growing through Scorpio, its limbs branching out in Libra (the Indian constellation Vishakha here means "forked branches"), and fruit growing on its branches in Leo and Virgo (the Indian constellation here called Phalguni means "fruit of the tree"). The ancient sages placed a young woman here named Kanya (our Virgo). With one hand (our constellation Corvus is called Hasta, "hand," in India) she's reaching for the fruit. And there entwined in the tree next to her is a long snake we call the constellation Hydra, which the ancient Indians called Ashlesha, "king of the serpents." According to Indian legend, no one is allowed to eat the fruit of this tree except the yogis—only they can handle its awesome power.



You have to read those two screen shots very carefully and try to picture the constellations it is describing. The Ficus [Ashwatha] is a huge constellation in the sky that incorporates other constellations. One such constellation attached to the Heavenly Ficus is Kanya [Virgo] whose hand [Corvus] is reaching for a fruit [Phalguni] of that Tree. Next to Kanya is a long snake, the constellation Hydra, Ashlesha: king of the serpents.

The Ficus tree has been sacred for the past 5000 years and it was made a massive and important constellation in the sky. And since such ancient times, a serpent and a woman have been associated with that Fig Tree. No memes exist in a vacuum. The 5000 year old stellar imagery reminds the Westernize mind of the Serpent in the Garden of Eden, who was hanging around the Tree of Knowledge, talking to Eve. The Rig Veda predates Judaism, Islam, and Christianity. And so, as the Serpent of Eden, “Satan” is, in all but name, very ancient, and historically predates the three religions, and their holy books, that vilify him. Isn’t it interesting how Ficus plays the same eye-opening role in four world religions [namely: Judaism, Christianity, Hinduism, and Buddhism]?

Even in Palo, the spirit and energy of Ficus Microcarpa is serpentine in Feel. After you get your Rayamiento, you often experience weird things [everybody I’ve talked to have]. I was sleeping the night I got cut, and in the middle of the night woke up in my bed, still half asleep. In my chitta I Felt the presents of a snake in my room. I Felt an emotion which was a shade of fear and concern. I couldn’t move. I Felt a snake cross my chest. It didn’t Feel like a real snake. It Felt like you have an aura in front of your chest, and with that aura you can Feel the sensation of an cool, smooth and scaly, energy that was long and slithering thru that aura. It’s a Feeling or Sensation you experience with your Heart-Sense.

Such Serpentine spirits and energy, after so many thousands of years, have become a global symbol of, an opened Third-Eye, Inner Vision, Wisdom, and Revelatory Insight, embedded in our collective psyche. Plants that have serpentine features usually have spirits that are serpentine, such as Ayahuasca, which is a serpentine vine. Shamans will consume Ayahuasca [they make a drink out of it] to go on spiritual trips. In many cases such shamans, and spiritual tourists who go to take Ayahuasca, experience and artistically draw the spirit of Ayahuasca as a serpentine energy and snakes. Graham Hancock, in his book “Supernatural” goes to take Ayahuasca and describes the serpentine energy of the plant. One of my Palo Godbrothers also took Ayahuasca and experienced snakes in his visions. In nearly every ancient culture, the snake has come to symbolize wisdom and spiritual knowledge.

Such wisdom and spiritual knowledge reveal themselves to soft and receptive Hearts via Feeling, Inner Vision, and Insights. Such insights [revelations] come directly to you - into your Heart-Sense - from communion with Nature [its living spirits]. Mother Nature imparts and teaches Her secrets to receptive Hearts that commune with Her. It’s been this was since very ancient times. The Heart is the “pupil” of the Third Eye by which the Mysteries of Nature are apprehended and perceived..

-oOo-





Magic And The Supernatural

Across East Asia and Southeast Asia, before Buddhism came to the region, each nation of people had their own ancient animist folk “religion”. Throughout this essay I will be using the word “religion” very, very loosely to mean a means, method, memeplex, “belief-system,” spiritual way which re-connects you with the supernatural. These ancient folk animistic religions were based on the veneration of supernatural powers/forces and spirits of Nature. Offerings of food and even of blood sacrifice were given to such supernatural powers and spirits. Working with such supernatural powers and spirits in Southeast Asia is called “Wicha” meaning “Sorcery” and “Saiyasart” meaning “Magic.” When Buddhism came, the folk animism syncretized with the Buddhism, the Wicha Masters became Buddhist monks, and Pali became the occult sorcerous language.

Buddhism actually does not reject the occult and magic, because such things fall under the jurisdiction of Upaya. An Upaya is an expedient or heuristic means to an end, and the end justifies the means.

And so if things like folk gods/devas, Nature spirits, fortune telling, the occult, and magic help alleviate the suffering of a person, or helps their life become happier, then such things are permissible and tolerated by Buddhism. And so in our culture, things like fortune telling, magic, and so on, are not fringe elements of our culture and society as it is in Western countries/cultures. They are just aspects of the overall folk culture. The parents of the Buddha themselves went to go see a fortune teller when Buddha’s mother was pregnant with him.



The picture above is something that can be seen in Wats [Buddhist temples] in Southeast Asia, which most Westerners are not aware of, or never get to see. The monk in is deep meditation [Samadhi], seated in front of a big table of stuff, and behind him is a giant Buddhist Altar. There is a black statue of a monk on the table, who is the mortally departed Kru/Kroo [teacher/guru] of the

living seated monk. In front of the black monk statue is a golden bowl-like receptacle called a “Ptel” in Khmer. A white candle hangs over the ptel, dripping its wax into the water.

What the monk is doing with the ptel is making something we called Thukh-Mant in Khmer or Nam-Mant in Thai. Thukh and Nam mean “Water,” and Mant is our dialectal variation of the Sanskrit word Mantra, in other words: Mantra Water. Occult mantras in Pali are chanted into the water as the wax drips into it, and a wicha knife [a sorcerous blade] is used to stir the water as the mantra is being chanted, and the mind of the wicha master psychically focuses itself into the water. The Mantra Water becomes charged with supernatural force, becoming magical water, or what Catholics would call Holy Water. The Mantra Water is used to sprinkle on people, wash a person to exorcise negative energy, bad spirits, and is used to consecrate altars, statues, and magical items and fetish objects.

There are about a dozen jars on the table containing powders inside of them. The powders are made from herbs and plants. In sorcery and magic different herbs and plants have different supernatural and magical properties/powers. The jars of powders in the picture are being magically charged by the monk. The powders are typically used to make magical amulets of various occult and sorcerous purposes. The powders are mixed with magical oils and then compacted and pressed into an amulet. In Thailand, old amulets in mint condition, made by famous powerful wicha-masters/ monks sell for over 1 million US dollars, and people buy them. To give contrast, here in America, if you’re into magical amulets or practice magic to make amulets and mojo bags, people see you as being goofy, a lunatic, or a faggoty goth kid into Wicca.

On the table, in front of the monk in meditation, are three ornate green objects that look weird. Those are “Spirit Vessels” for the Kru. I don’t know what to call them in English, so I have to use the words spirit vessel. The spirit vessels are usually – traditionally – made mostly from parts of the Banana Tree; its leaves and foamy wood. Banana trees don’t have wood, at least I don’t think so, I have a few banana trees in my back yard. I just don’t know what to call that foamy stuff that the banana tree is made of besides “wood.” It’s believed that a powerful spirit inhabits banana trees. In saiyasart, parts of the banana tree are used in black magic to hurt and harm people. But my family uses the banana tree to cook stuff. The red thing out of which the bananas grow from are cut up and put into a soup.

In ancient times when a person desires to have a spirit guide [a kru], what they would do is go sleep in the forest by a tree, or river, or lake of some type, or at some sacred place. They would chant certain occult invocations to call a spirit to them. If a spirit teacher agrees to work with the person, the spirit will go into the person’s dream. Upon awakening the person will make a spirit vessel with parts of the banana tree, inside which his new spirit teacher [kru] inhabits. The person makes a pact or promise with his new spirit teacher: that the person will burn incense and candles to it, and regularly offer it food and drink in exchange for the spirit to teach the person magic and occult powers. Sometimes the spirit guide will give its mortal student rules to follow in dreams, such as to abstain from eating certain foods and so on.

And so the person takes the spirit vessel home and builds an altar for it and venerates it, honoring his pact with the spirit, and follows any rules the spirit may have given. In return, the kru will enter the person’s dreams and actually teach the person sorcery and magic. That’s what a Spirit Vessel is for. Behind the seated monk, you will see smaller various other styles of Spirit Vessels at the base of the giant Buddha statue.

A Westerner who is not into magic or who may be into Western style magic a la the Kabbalah and Wicca and Chaos Magic, etc, may think that the idea of making pacts with spirits, demons, and the devil are fake and made up by the Church. It’s not. Making “pacts” with spirits is universal in all animist “religions.” I use the word “religion” loosely with animism. Pact simply meaning a vow, a promise, a contract, an agreement. I use the word and term “animism” in the non-Western sense to mean “the belief in supernatu-

ral forces and spirits that inhabit Nature such as trees, rocks, rivers, places [genii loci], and the working with such forces and spirits which is called magic, sorcery, shamanism, the occult, and so on.'

Remember that the word "Conjure," as in: to "conjure demons," comes from the Latin lexemes "Con+iurare" meaning "With+Swear;" "iurare" is where we get the English word "Jury." It's how you establish a working relationship with these spirits. You promise to take care of them, to feed them food and drink, and chant to them [empowering them psychically] and they promise to take care of you in return. For example: I promise to offer you a little feast each Friday if you promise to teach me magic in my dreams; I promise to walk on my knees to a temple if you heal me of my affliction; I promise to pilgrimage to a distant sacred site on foot if you bring back my wife who left me; I promise to build a shrine to you if you cause this girl to love me. And the like. Such offerings of self-sacrifice and endurance of suffering shows the spirit how much your petition or request for its help/favour means to you.

I should clarify something regarding the limitations of modern English: "Spirit" is a very goofy word to use to describe these Intangible [non-mortal] being/creatures [satta in Pali]. In English, when we say "spirit" what we usually and generically mean is shit like ghosts, poltergeists, humanoid shaped spirits, angels, demons. In Khmer a Soul and a Spirit are two very different things. The Khmer word "Proleung" means a Soul of a person or animal. A proleung [soul] is a type, class, or species of spirit being.

For all other types and species of spirits, we use the word "Winyan/Vinyan" which is both the Thai and Khmer form of the Pali word Vināṇa. Wikipedia explains the meaning of this word:

Vijñāna (Sanskrit) or *viññāṇa* (Pāli)^[1] is translated as "consciousness," "life force," "mind,"^[2] or "discernment."^[3] In the Pāli Canon's *Sutta Pitaka*'s first four *nikāyas*, *viññāṇa* is one of three overlapping Pali terms used to refer to the mind, the others being *manas* and *citta*.^{[4][5][6]} Each is used in the generic and non-technical sense of "mind" in general, but the three are sometimes used in sequence to refer to one's mental processes as a whole.^[7] Their primary uses are, however, distinct.^[8]

There is no good single word in English that the word Winyan can be pegged to. In one sense of the word, your Winyan is the part of you that is Conscious of itself, that is aware of its environment. It is your Mind, and it is made of a subtle non-material force/energy called Life-Force, or Chi in Chinese, or Prana in the Brahmanical weltanschauung. Non-material force or energy here meaning that such force or energy is not composed of physical particles of matter, such as atoms, photons, etc.

And then on the other hand, the word and ideation "Winyan" – as it is used in Khmer, Thai, and Pali – also refers to "Non-Physical Being [of Any Type and Class]." A Winyan is an intangible, non-material, creature/being, which possesses to some degree: its own species of consciousness, awareness of its environment, its own species of Mind/Chitta/Psyche, its own species of non-material energy metabolism, and its own species of non-material Power.

All things have – to some degree – a Winyan – and since "winyan" literally means Psyche, then it means that all things; from the atom up to the Cosmos; has its own species of Psyche; and so: Panpsychism.

A Winyan can be any shape, size, and form or can lack any shape, size, and form. In the very exact same way that in a jungle or ocean, there are different species of animals that look very different from each other, eat/metabolize different things, have their own place and function in their ecosystem, and have their own Power [ability, capacity, exertion of force].

Power here means the Power, Force, Capacity, to manipulate, affect, and influence its environment. Physical creatures primarily have the Power to affect and influence the physical domain, and secondarily can affect and influence the immaterial domain [such as intense will influencing the Flow of Fate/Wyrd]. Whereas Winyan creatures primarily have the Power to affect and influence their immaterial domain, and secondarily can affect and influence the material domain [poltergeist activity for example].

For example leaf cutter ants have the Power to affect and influence their environment where they can devour a whole tree in one night. A horse can affect and influence its environment by using its muscles to push and move stuff. And so, if you understand the Nature, Dharma, Power of a horse, you would be able to Harness its Power. And we call such Harnessment of physical power things like “technology.”

All things that exist in the universe have Power, to some degree or magnitude, to affect and influence its environment. Wind has the Power to blow and become hurricanes. The ocean has Power: tsunamis. A tiny pebble has Power to affect and influence its environment in a tiny way relative to our human size, and in relation to its size and suchness: it generates an environment for microscopic organisms to live underneath it. And so when you understand the Nature, Dharma, and Power of something, you can Harness its Power: an airplane harnesses the lifting Power of Wind.

The same applies with Winyan creatures. Each kind of Winyan creature/being, has its own Power or capacity to affect and influence its environment. And so, if you understand the Nature, Dharma, and Power of a Winyan creature, you’d be able to Harness its immaterial Power. And we call the Harnessment of such immaterial Power of Winyan beings stuff like “sorcery” and “magic,” or “Spirit Technology” if you will.

Magick without the power of spirits, and sorcery without supernatural forces, will still work, but you’re working instead with the Power of your own Mind and Psyche [psychic powers]. If you’re going to be just using the power of your own Mind and Psyche and Beliefs, you might as well do yourself a favour and become a New Ager, wear crystals, do chakra healing meditations, practice reiki therapy, practice yoga, study books on the New Thought genre, the Law of Attraction shit, and study a few books on developing your psychic powers. Because such things would actually help. Otherwise, your Magick and sorcery will only be as powerful as your Mind and Psyche are developed in that line/mode of work/operation.

In the majority of cases, Winyans are indifferent to us and go about their time doing what they do. In the same way that in most days most animals and creatures around you are indifferent to you and don’t interfere with you or try to communicate with you. And you, being human, go about your human day likewise being indifferent to most animals, plants, and creatures around you. You spend most of your day busy tending to human things, doing human things. Like how ants spend their time doing ant things, like how birds spend their time doing bird things.

But sometimes, say for example, during the winter, when it’s very cold, the plants have died, and snow is everywhere, you might see a small group of sparrows huddled together on your fence, giving you a look. As a human being, you don’t understand their bird chirps, but having a psyche – your faculty of empathy – you can empath that those sparrows are in want or need of something. And if you are compassionate, or are the type to respond to their needs, you might give them some bread, or put out bird seed for them. But not all human beings are compassionate or give a shit about sparrows in the winter.

Winyan creatures [satta] are the same way. They have their own non-material ecosystem, which is connected to our physical world [as above, so below]. And in their ecosystem, each type of winyan has its own Nature and Modus of Life: things they spend their

time doing. And usually, they are indifferent to us humans. Most don't understand Human language, unless they have a high degree of intelligence. And so, when we Pray, or perform incantations to some spirit/winyan, most spirits don't understand those spoken or chanted words. It is the intention, emotion, and visualized imagery we infuse such prayers and incantations with, that winyans understand: imagery, symbolism, emotion, are the language of the unconscious mind; think dreams. Such intentions, visualizations, and emotions, emanate from the Psyche/Chitta. As such, they are psychic emanations broadcasting your need. And so, if a winyan takes notice of you, and has the ability to feel compassion for you, it will take time out of its day to somehow help you manifest your needs.

In other words, the spirit being will use its Power to help actualize what you are asking for. And we call this stuff like having our prayers answered, magic, and so on. Like our physical ecosystems have tiny and huge creatures, the non-physical ecosystems also have tiny and huge, less evolved and highly evolved, creatures. Little tiny non-physical creatures have tiny degrees of Power. We would call such Power winyans possess "super-natural force." It is a force which transcends Nature, the Natural world, the Born-World. For example the winyan of some pebbles and tiny plants may not have powerful super-natural properties, but you can combine little rocks and herbs together into a mojo bag – a la Rootworking [American Hoodoo] – and the combined super-natural properties of the tiny elements would be able to help you actualize your intentions. So that's spirit, what spirits are, and what spirits are good for in animism.

And so, In English, the word "spirit" doesn't fit or can't be applied to things like the "Sky Critters" that Trevor Constable discovered, but such Sky Critters are a type of Winyan. Sky Critters by the way are these blobs and orbs that can only be seen in the ultraviolet and/or infrared spectrum. They live in the air and sky and feed off of electrical energy.


The English word "spirit" also doesn't work very well to describe "aetheric beings/creatures," or "astral beings," or plasma balls that exhibit intelligence, but the word "Winyan" describes what such things are: non-physical [acausal, non-causal, supra-natural, ur-physical] creatures/beings made out of Life-Force, which possess their own species of consciousness, awareness of environment, chitta/psyche/mind, level of intelligence, state of developmental evolution, and Power.

And so, when I personally use the word "spirit" I actually mean the robust animistic ideation of Winyan and not the very narrow generic understanding of the English word "spirit." The word and ideation "Winyan" actually being pretty much the same thing as the original Latin word "Animus" from where the word "Animism" comes. As Wiktionary explains:

English [\[edit \]](#)

Etymology [\[edit \]](#)

From [Latin](#) *animus* ("the mind, in a great variety of meanings: the rational soul in man, intellect, consciousness, will, intention, courage, spirit, sensibility, feeling, passion, pride, vehemence, wrath, etc., the breath, life, soul"), from [Proto-Indo-European](#) **h₁enh₂-* ("to breathe"), closely related to [anima](#), which is a feminine form; see [anima](#).

 [Wikipedia has an article on: animus](#)

The animus/anima of something, is simply its in-dwelling Mind, awareness, psyche, life-force, which is non-material, non-physical, and which possesses its own species of consciousness, intelligence, volition, modus of life, and Powers. All things have a psyche; think Panpsychism. Being that they have a psyche, a psychic communication with these things are possible, via intuition and empathy. This means of communication usually takes the form of intuitive or empathic impressions, feelings, dreams, vision, thoughts impressed in your mind, and via methods of divination. As with physical creatures, you can establish some kind of relationship with these things; the ones that are highly evolved at least.



An altar of some kind, is your focal point of your relationship with Spirit, the Supernatural, and your dead ancestors. The above picture is one of an ornate altar. There are elements of that altar which are universal to all animist religions and spiritist cultures: incense, fire by candle or oil lamp, consecrated statues, pictures of deities, offerings of food and drink [usually alcoholic drink, but soda as well even]. In Palo, the nganga is the actual altar. The Mind itself is the Nexus between the two worlds, you see. The Altar is just a physical point, a tool of focus for that Mind. And by virtue of your Mind's regular and focus, the Altar becomes a sort of "portal" which psychically connect you and the Altar with the supra-natural.

In the picture, along the walls are yellow and red cloth with drawings of some type on them. We call those "Yant" which is our dialectal form of the Sanskrit Yantra. A Yant is a magical diagram with supernatural or sorcerous powers. If tattooed on the skin, it is called a Sak Yant; sak meaning tattoo. The closest concept in Western occultism and magic to a Yant are "sigils." The veves in Haitian Vodou are better examples of what a Yant is and does. The magical diagrams you find in the Arabic MSS and so on, are even better examples. And so "sigils" aren't just things you find in Chaos Magic. They are ancient, and existed before the invention of writing. In their most basic form, a Yant or Sigil is just a drawing of a shape or a bunch of lines that represents a spirit or supernatural power, which the same will psychically respond to.



The above picture is one of our traditional folk Chinese animist altar at my family's shop. If you go to China Town and look around each shop, you will find one of these in some form or other. They are usually on the floor. These altars are dedicated to the "landlord" of the place, the plaza or plot of ground your shop is built on top of. By "Landlord" I don't mean the human owner of the

plaza; I mean the spirit that owns the place; or actually the fractal winyan/animus of the land the plaza is built upon. It's a concept which is absent in modern Western society and consciousness. Fractal here meaning for example that you yourself have your own Mind and consciousness, but each and every cell of your body also have their own species of winyan/anima. And so the whole earth itself [Gaia] has her own overall anima/spirit, but each of her parts and pieces have their own species of psyche.

In the old days of ancient Rome, Western people knew exactly what these landlords are/were. In Latin it's called a "Genius Loci," or Genii Loci, the Genie or Guardian Spirit of a Locale; google "genius locus." In ancient Roman times, the ancient Romans even used to have public altars for various spirit landlords and food and drink were offered to them. We still do this in Chinese and Southeast Asian culture. It's a pact we make with the spirit landlord: if you [the spirit landlord] help bring in customers, and help keep the shop safe from fires and robbery, I will offer you my respect, food, drink, and incense. Every few days I buy pastries for the spirit landlord and set it on its plate.

In our altar to the genius locus of the land, I have 5 little red cups of tea, a bottle of liquor, a bottle of water, two large cups for water, offerings or fruits and candy; and a baggie of Jasmine tea leaves. The incense is traditional sandalwood. Each morning when I open the shop up, I light one stick of incense, kneel before the altar, clasp my hands, and pray to the genius locus to bring customers in, and keep me safe during the day. It's interesting to note that most of the shops in our plaza [which is in a non-Asian city] have been robbed in some way or other, except my shop, the donut shop, and a nail salon, which, by tradition, also have one of these altars on the floor of their shop.

Traditionally, when we burn incense, we leave the base of the incense [the red part] in the incense holder along with the ash. Your elders tell you not to throw those things away usually because it's not conducive to good fortune to do so; not good mojo. Unless it's Chinese New Year day, when you start a new year, then you throw those old incense sticks bases/stalks out and offer a small feast to the genius locus to ask it for a prosperous year for the shop. On new year day, we also burn something called "ghost money" for the genius locus. Ghost Money looks like fake money you burn for spirits and your ancestors. It's also called "ancestor money."



Divination is something else which is universal to animist religions. In our Buddhism, we still use different divination devices. You'll actually find two divination devices at our temples. The first one is called the Jiaobei, which are two pieces of wood that look like red bananas. At the temple you ask the Buddha, or your spirit, or ancestor a "Yes-No" question, and then toss the Jiaobei, and depending on how the things land, they will give you your answer.



This second divination thing you find in our temples is my favorite of the two. It's a cup thing filled with bamboo sticks. Each stick has a number on it. You hold the container, think of your question, and shake the container gently until one stick falls out. Along the wall of the temple are cubby holes or drawers with numbers on them. You go to the cubby hole or drawer with your number and grab the fortune with your number on it.



Another divination device, used by monks is a metal rod placed through a ring. Before performing sorcerous rituals or doing sak yant, the monk would consult their spirit teacher using this divination method. The device is simple and works like Pendulum Dowsing in the West. The picture above is of a monk consulting his spirit kru before giving someone a sak yant. You ask your spirit teacher for its blessings, if it will permit you to perform the sak yant or sorcerous ritual, if it will impart its supernatural power on your ritual or sak yant; and after your ritual, you consult your kru again to see if you've done everything right and proper. You can watch a video of the monk divining before he gives someone a magical tattoo that makes your skin impervious to cuts here: [<https://www.youtube.com/watch?v=cPoDRJVCcSI>].

Usually, there are no ritual template in animistic magic and sorcery. What I mean by a "ritual template" is like what you find in the Western neo-occult and neo-magick traditions where the entire ritual is laid out for you from beginning to end, and you simply follow the steps.

In animistic sorcery, you build your magical rituals from scratch by consulting your spirit teacher every step of the way; which is what a spirit teacher/guide is good for in the first place. Your spirit teacher imprints into your mind, psychically, impressions of what you should do or what magical diagrams you should draw/use, or what string of Pali words you should make into a chant. A wicha master such as a monk has trained his mind via regular meditation to enter trance states, which makes psychic [of the psyche] communication with the kru easy. From long-time experience, the monk is able to tell the difference between his own thoughts and the thought/psychic impressions given to him by his spirit teacher. The divination tool is only used as a means to confirm if such thought impression indeed came from the kru in this case.

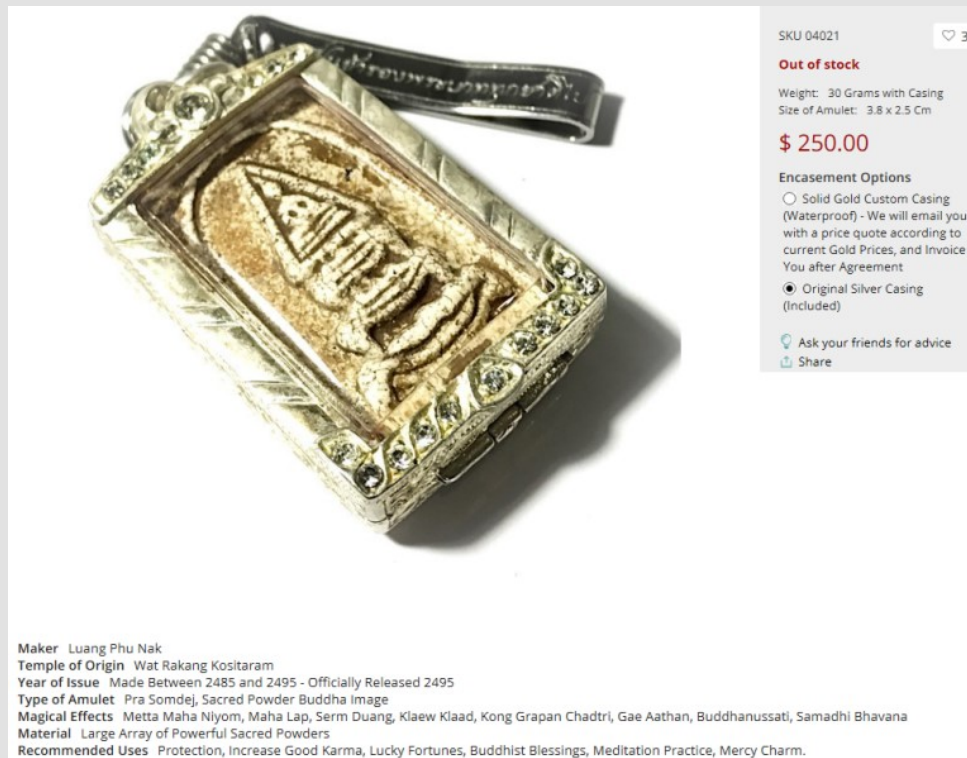
In other words, your spirit teacher inspires you intuitively to create magical chants, yants, and rituals from scratch. Monks and wicha lay-masters who have a following and reputation for having powerful magic will get students who ask such monk or lay-master to teach them their chants, yants, and rituals. And so, from this, a Lineage or Tradition of sorcerous or magical procedures, chants, yants, and rituals grow over time. Just to clarify, the word “kru/kroo,” from the Sanskrit “Guru,” in Khmer and Thai is used to mean both a mortal teacher and also a spirit guide/teacher. And so ultimately, your own mind, psychic abilities, intuition, divination tools, dreams, and your spirit teacher, are where sorcerous and magical rituals arise from. Not from books or pre-written ritual templates.

In ancient times, there were no books. Animism existed before the invention of writing. The typical Occultist Westerner gets their magick from pop-occulture books and use mass-produces ritual templates, created by pseudo-intellectual nobodies with no reputation for having or experience with any kind of power: psychic, magical, sorcerous, supernatural, or otherwise.

Your typical Westerner into the occult and magick actually never ask themselves the simple question: where did people learn magick or occult stuff from when books and writing weren't even invented yet? From a direct working with spirits and the supernatural. And this is universal to all ancient animist religions/cultures. I think it's really cool that Westerners are into magic and the occult. But it's very unfortunate that such types of Westerners – the Mundane – who are into magic and the occult do not broaden their cultural horizon and study other cultures, and other people's occult traditions. The Mundane occultist seems to like myopically limiting themselves to the Golden Dawn, Crowley, the Kabbalah, Jewish occultism, Jewish demonology, invented neo-paganism, New Age faggotry. And so on.

And so, all the magic, and sorcery, the chants, and so on, are in the end, only a means to reconnect you with Spirit and the Supernatural World; it is not the end itself. Which is what Re-Ligion means: Re-Link. And if such magic, sorcery, and working with your spirits and ancestors have indeed Re-Linked you with the spirit world, the supernatural world, then such End justifies the means, because: without a connection with the Supernatural world, without an understanding of it, your understandings of Reality is lopsided, is incomplete. There is more to reality and life than just matter and the Natural World [Physical Nature]. Unfortunately, the Mundane Occultist treats occultism and magick as an End in and of itself. Treating it as such makes it so that you actually don't see reality beyond the rites, rituals, and ceremonies.

I'll show you guys examples of traditional amulets and what they do:



I like getting my amulets at the Wat [temple] and I also go to certain websites. When buying amulets you have to watch out for fakes. Figure out who made them, what temple [wat] they came from, what lineage they came from and so on.

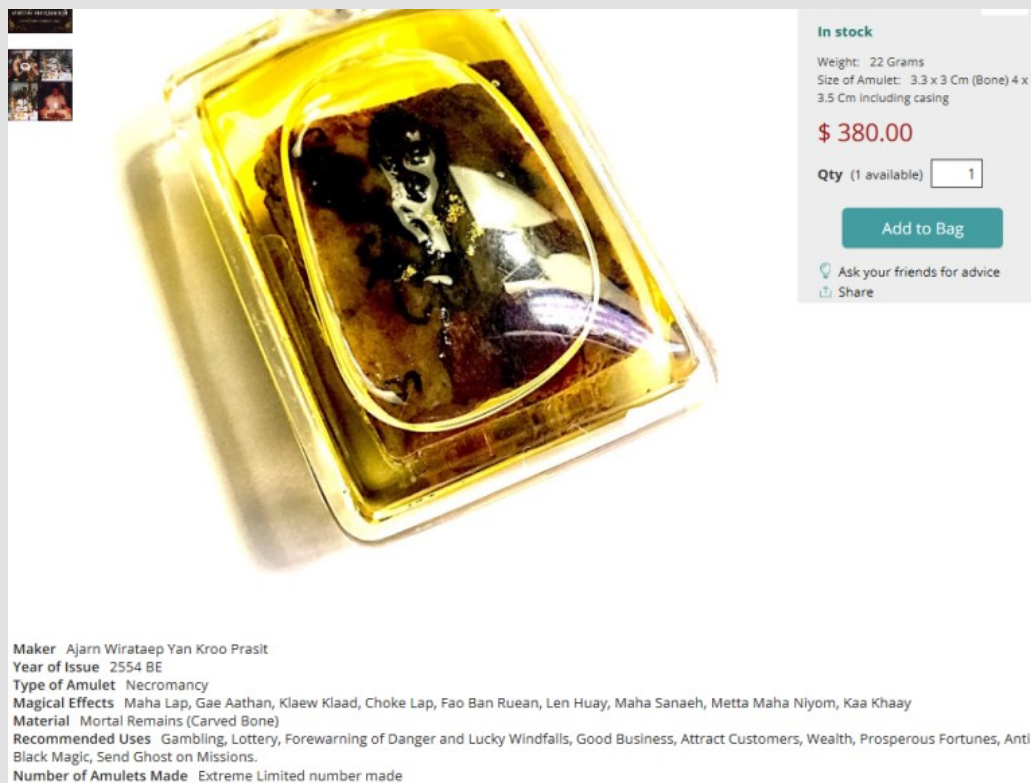
The first amulet is a very popular one, a Prah Somdej, the same species that can be worth over a million US dollars. Below the picture is a list of information, such as the maker, temple of origin, and Magical Effects. We just want to look at the magical effects, what the amulet is magically good for. I'll explain the magical effects that I do know [understand] that this magical amulet is charged with.

The first magical effect is "Metta Maha Niyom." Metta Maha Niyom is a type of magic that when people look at you, or are close to you, they are compelled to feel compassion or pity for you, feel kindly with you. For example, if a robber tries to rob you, he'll feel bad for trying to rob you and let you go. Or if a police officer pulls you over for speeding, he'll be nice to you and let you go.

Maha Lap means Big [Maha] Fortune [Lap], or really good luck. That magical effect is good for gambling, or if you have a business. Maha is the Pali-Sanskrit word meaning "Great," "Mighty," "Huge," "Powerful," and is related to the Greek lexeme "Mega" as in "Megaphone."

The magical effect of Kong Grapan is ancient and the most popular. In ancient times warriors use to get it. It makes your skin and flesh impenetrable to sharp objects, such as arrows, blades, swords, needles, and bullets as well. Today this magical effect/power is popular with the police and military for obvious reasons.

Samadhi Bhavana helps you get into deep states of meditation, and helps your mind focus and concentrate well. And I don't understand the rest of the effects. I'd have to ask my grandma who speaks Thai.



This one is a cool amulet. It's not actually strange for Buddhist monks to be practicing necromancy. Necromancy, wicha and sai- yasart style, isn't like Western Hebraic-occult "necromancy" where you put yourself in a circle and simply call up a dead spirit with Kabbalistic incantations. The above amulet is made from a fragment of a corpse's skull. The corpse has to be a specific type of person when they were alive. Inside the amulet you see yellow oil. That yellow oil is necromantic oil which is actually made from the fat/lard of/from a corpse.

After the necromantic materials are acquired the monk or lay-master will perform a few rituals to call the spirit of the dead person to inhabit the bone. The relationship or pact between you and the dead spirit – if you owned such an amulet – is a similar concept found in Umbanda. The spirit of the dead is promised that it will share the merits of your metta and Buddhist practices to elevate the dead person's spirit from a low-level spirit to higher states of being. And so when you collect merits by doing things like praying your kata for the Buddha, giving alms, donating to the poor, etc, your dead spirit gets a portion of such merits.

The dead spirit of this amulet will enter your dreams to warn you of danger, and tell you things, report to you things. Like if someone is talking shit about you, it will tell you so in a dream. Or if someone likes you, it will tell you who likes you. Once you know, you can order the dead spirit to cause harm to the person talking shit about you or to make the person who likes you want to have sex with you. And so on. You can send the spirit on a mission. Like for example, you can place a picture of a person under the amulet, tell the dead spirit the individual's full name and birthdate, and tell the dead spirit to go find the person and do things to that individual. Or you can ask the dead spirit to find you a new job, and so on.

The magical effect of Choke Lap, means the amulet has the magical power of drawing into your life good luck and good fortune money-wise. Gamblers like effects like Maha Lap and Choke Lap.

Maha Saneah is the most popular magical effect. Saneah means “amorous attraction.” The amulet has the magical power of causing people – both genders – to be attracted to you and be sexually/instinctually attracted to you. Like for example, if you’re a man, women around you will be drawn to you and will want to have sex with you; even if you’re ugly. While men will be charmed by you and like you a lot. This is good for business, if you deal with a lot of customers. It’s also good for politicians and people who work around the public, or people who need to persuade and influence others, such as lawyers and stuff. Maha Saneah also imbues the words you speak, your voice, and even the words you write with a certain attractive, charming, and hypnotic aura.

I only buy necromantic amulets, and also takruts that you wear around your waist. Around my neck I have several necromantic amulets: the Komarn Tong and Look Krok type.

A Look Krok, Kon Krok in Khmer, is an ancient necromantic sorcery that involves burning a fetus over a fire. The fetus has to have 32 types of bones developed in its fetal body. The fetus is burned to a char, and the char is crushed into a powder, then mixed with magical herbs, other powders, and all that stuff is formed into an effigy of a baby. Sometimes they will mix the mixture of the fetus with sacred metals and melt the mixture to make a metallic effigy. The effigy is then immersed in the corpse oil.

There is a case in Taiwan where a husband killed his wife and extricated the unborn fetus to make such a komarn tong. The man was going to sell the fetus on the black market for 30,000 dollars. He got caught, and was busted for murder. Cases like this actually happens a lot in Southeast Asia, where people will kill pregnant ladies to take their fetus. Usually, the fetus has to be discarded naturally such as due to a miscarriage for the sorcerous power to work right.



This is one [of many] that I have. It’s a cool amulet made from the powdered bone of a corpse. The picture on the front of the amulet is of a wicha lay-master cooking a baby over a fire. On the back there’s a little jar of corpse oil. I bought this one because one of its magical effects is to help you in speculative stuff like the stock market. Another necromantic amulet:

Year of Issue 2552 BE

Magical Effects Maha Sanaeh, Maha Lap, Metta Mahaniyom, Jerajaa, Kaakhaay, Maha Pokasap.

Material Black Prai Powders & Earths, Gems, Takrut

Recommended Uses Kama Sutra Sex Magick, Gambling, Wealthy Fortunes and Treasured Possessions.

Number of Amulets Made Extreme Limited Numbers

The Wicha Por Ngad is a Centuries Old Khmer Sorcery Wicha used by Kroo Ba , that calls upon an extremely powerful Male Energy Force (very similar to the Pra Ngang). Renowned for its mysterious power to attract lovers and increase riches, and in addition assist in avoiding all dangers. A Cult amulet with a Cult following of Devotees. Highly Popular with Gamblers, Por Ngad is known to be a powerful Gambling Assistant. Powerful for both Straight or Gay Persons to use confidently.

To carry the Por Ngad with You is to Carry Maha Sanaeh Charm at its Most Powerful assisted by the Ancient Khmer Dark arts, whose Power is so strong as to be seen to still Function as well as ever in the Modern day, as it ever did.

The front face features a well hung young man depicted as Lord Khun Phaen, squatting down with an erection, and his hands proudly laid on his knees, sitting amongst a pile of treasure sacks full of wealth.

The sacred Necromantic Black Prai Powders still gleam and shine, from their immersion in Nam Man Prai Oil Potion.



On the practical side, monks and temples make and sell magical amulets to raise money to build more temples, and to help pay for their missionary work, thus, spreading Buddhism. And so, these magical amulets are an Upaya both ways: the lay-public believe that such things help alleviate their suffering which aligns with Buddhism's Noble Truth, and the monks are able to finance the spread of Buddhism. In both cases, the means is justified by the End.

There is a common element in the sorcery used to make such things which is actually universal to magico-animistic traditions: calling the powers of the four elements at the beginning of the ritual, other common elements would be the use of incantations, and working with spirits and/or supernatural forces. And so, magic and sorcery aren't just a Western or Jewish occult thing, and the Golden Dawn or Chaos Magic didn't invent magic. Magic and Sorcery is universal, is an integral element of animism, found in every ancient culture. It's been around for thousands of years, since before the invention of writing.

I wish the typical Westerner who is into magic would step outside of their cultural myopia and study other people's folk animism, because they'd actually learn a lot about what magic and sorcery and the Dark Arts are. They'd understand that there are universal elements to this "spiritual technology," and then they'd be able to take what they learn, and make their own magical traditions more better. They'd also be able to tell the difference between what an old or ancient animistic, sorcerous, tradition looks like, as opposed to these neo-pagan revivalisms which claims to be "ancient." How old or ancient? If the tradition goes back to before writing was invented, then it's animism and cannot be anything else, and all folk animistic 'religions' share more things in common than not. The neo-pagan revivalisms have no aspects in common with the actual living, breathing animism that still exists in many cultures today.

Animism is the ancestor of what we today call “religion.” Like all things that exist, memplexes such as religion develop and evolve over time. And so, by default and nature, if we retrospectively look back into time, we should see that human religion becomes more simpler [primitive/primordial] as we go back into time. If we go back into time to a period in a people or nation’s history before they acquired the technology of books and writing, before ideological doctrine, before theology and philosophy, then you will find Animism.

Animism is simple. It is the belief and understanding that Spirits and Supernatural Forces exist in Reality. Such belief arises from direct experience of such spirits. Your own ancestors, dead kin, are the first class of spirits, that an ancient people will become aware of. And so all animistic cultures of every group of people share “ancestor veneration/worship” in common. It’s wrongfully called such. My cousin Tiffany died recently and we have an altar for her in her room. My grandmother – and the rest of us – still talk to her, give Tiff her breakfast, lunch, and dinner. And my grandmother doesn’t “worship” Tiff. As animists you just know that people have spirits, and when they die mortally, they still exist, so you simply still continue to treat them and love them as family. What’s strange is that the typical Mundane Occultist Westerner will worship strange gods, Jewish demons, and believe in spirits, but they don’t go all the way and understand that their own dead relatives are spirits who can actually help them.

And so, if we need help, the first type of spirits we ask for help are the ancestors. Sometimes certain ancestors and spirits of dead people will gain a following for their reputation for healing and answering prayers. In Catholicism such types of spirits would be called “Saints,” and “Folk Saints,” which is a concept universal to all animistic folk cultures; folk devas/devattas, as they are referred to in my culture.

In ancient times, before writing was invented, and before cities were invented, people lived in huts by forests and rivers. And so the second class of spirits in all animistic cultures are the in-dwelling spirit/aminus of trees, plants, rocks, mountains, and the genii loci of the forest, the land you live on, and rivers and lakes. And there are simple ways to communicate with such spirits which are universal: via dreams [sleeping alone in the forest, by the lakes, etc], via psychic/empathic [of the psyche] impression, and via different methods of divination: in ancient Europe, a “water witch” used a “Y” shaped divining rod [to find water].

The final top class of spirits are the Great Powers, the supernatural forces that govern and tend the Mortal World of Human Experience. Great Powers such as the Power of the Sun, the Power of Wind, the Power of Rain, the Power of Earth [giving life to crops], the Power of Lightning, the Power of War, the Power of Love, the Power of Fate. And so on. These great powers are often symbolically represented as anthropomorphic deities and over time develop myths and stories we tell. It’s just human nature that we need to humanize things in order to relate with them. And to Relate with something is the foundation of a Relationship.

Altars and shrines are universal to all animistic cultures. The altar and shrine act as focal points of your own mind. The Psyche is the bridge, or nexion, which bridges the mortal world with the spirit world. And so, because the altar is the focal point of Mind/Psyche, that altar [and shrine] becomes the psychic portal or link that connects you with spirits and the supernatural.

Fetish

Aside from the typical stuff you place on an altar, “fetish” objects are placed on the altar to further empower the altar or shrine with supernatural power. I dislike the word “fetish” because it explains nothing about with the object is. I’ll tell you what a “fetish item” is. For instance, say you are hiking, and as you hike, a weird/wyrd looking stick captures your attention, captures your Mind.

In your chitta, your heart-chakra, the seat of your intuition and psyche, you feel something wyrd, something “special” about the object. And so you take it and place it on your altar.

That’s a “fetish” object. It’s any object or item which possesses some kind of wyrd aura, a strange spirit to it, that captivates your psyche: your faculty of empathy. Because the Numen, the Divine Light, the Numinous, can only be felt with that faculty, and such fetish items have a concentration of that supernatural [acausal] numen. The use of fetish objects is universal in all animisms. In the Western spiritual and magical traditions, the only fetish items people are aware of are crystals, which is way, way, over used. It’s over kill how you guys over use crystals and no other fetish object. And most crystals are just empty crystals you buy. They don’t have that weird/wyrd aura; that psychic [“magical”] numen. Because most times, your own faculty of empathy isn’t working, because your Western culture neglects and dismisses that faculty.

In the old days – ancient times – when you know the local lake has a spirit, and you are hiking along that lake, and you chance upon such a fetish item, the item found was believed to be a Gift from that nature spirit. Or when your animistic culture believes that there is a powerful spirit that lives on the local mountain near your village, and you’re hiking on that mountain, and you find a fetish object, it’s a Gift of Power from that powerful spirit.

Even if it is something someone lost, where the physical item originated is not important, it’s that it’s been imbued by something wyrd, magical, for you. In Khmer, a fetish object is simply called an object with “sel.” Sel just means “magical,” or “sorcerous” power. Sel is what makes an amulet magical. It’s a non-physical energy/force/field which infuses the physical object. The object is a Gift from whatever spirit or person blessed it with Sel for you. So, the ancient legend goes that King Author was hiking around a lake one day, and he chanced upon a wyrd Sword, given to him by the in-dwelling spirit of the lake, referred to as the Lady of the Lake; right? The Sword is exactly what a “fetish” item is. Animism, regardless of what ethnic culture or region of the world, is universally similar: because Animism essentially deals with the same common denominator: spirit [winyan/animus/anima] and its supra-natural force/power.



I found the above picture on the internet. It's a cool altar to Kali, with fetish items on it: a necklace [rosary], skulls, jaw bones, leg bones, and the corpse of some dead animal; I think it's a cat. It's a gruesome looking and feeling altar, with the feelable dark numen/aura. I wouldn't eat dinner around it.

No books. No templates. No instructions written for you by some nobody who has no sorcerous, magical, supernatural abilities, or experience with such phenomena. That's all unnecessary, and silly. All you need is your own faculty of empathy, and a sincere connection with spirits, folk saints/devas, and divinities via your heart and psyche, and sometimes a divination tool. And they will lead you, guide you to, inspire you towards, pull you to, items imbued with the appropriate psychic/supernatural/acausal numen for your altar.



Possession/Communion

When I was younger, I used to watch documentaries about Bali. In ancient Southeast Asia, before Buddhism took hold, the religious culture across the region was a merger of folk animism and Brahmanism. Brahmanism [and Brahmanical] by the way means the weltanschauung of the Brahmins/Brahmans and not specifically the worship of Brahma. Buddhism eventually became the dominant religion, and to survive, the folk animism and Brahmanism had to syncretize with the Buddhism. But in Bali, Buddhism never took hold, and so their culture is still a beautiful ancient admixture of folk animism and Brahmanism.

In such documentaries you will see another element of animism that is universal: spirit possession. There are degrees of spirit possession. The shallow degrees being the light trance of mediumship. The extreme degree being a full-blown possession where you are unconscious and a spirit takes full control of your body. The picture above is one of a Balinese guy experiencing a full-blown possession. In such a state, the spirit has supernatural powers, such as invulnerabilities, which is can express thru your body where you can't cut it with knives. In many cases such spirits will teach their mortal students such powers.

My culture has lost the element of full-blown spirit possessions, but we still have the element of mediumship. Mediums are those people who can let a spirit enter them, so the spirit can interact with people, and perform healings and so forth.

I had a distant relative in my family, whom I called an aunt, who was a folk medium. She wasn't those New Age type of mediums who stare into a crystal ball, and pretend to be channeling spirit guides and aliens. We have a bunch of folk divinities and old Brahmanical divinities we have venerate. The aunt had an entire room, where one whole wall was filled with statues, spirit vessels, and fetish objects.

So, each divinity has their own traditional music and chant you say to invoke them. Me and the medium aunt's husband would play a tape recorder which had the right music for which divinity the aunt's client desired to work with. I was the assistant who fetched stuff they needed.

There is a ranking system the divinities have. When the music plays, the aunt clasps her hands and prays the invocation, and she begins to move in a seated dance, where her arms and body rhythmically moves to the music. The higher the rank of the divinity being called, the more pronounced the long the dance was. Very high-ranking divinities caused the aunt to stand up where an elaborate dance was performed.

When the spirit is present and seated [using the medium's body] we all prostrate before the divinity. At first, in the beginning, I was skeptical and didn't believe that spirits were really in the aunt's body. This was because most often, the aunt's clients worked with only the low-ranking divinities. In most cases her clients were Chinese men who worked with their favorite low-ranking divinity to ask for favours of hitting the jack-pot at the casinos. Other clients came to be healed.

There were rare times, on special days, when a high-ranking Brahmanical divinity was called down, during large gatherings and feast days. When such rare gathers took place, the aunt hired a Hindu Rishi she knew who was dressed in orange robe and had a white beard. The high-ranking divinity would enter the aunt's body, and when they spoke, they didn't speak Khmer or Thai like the low-ranking divinities. They spoke a classical Sanskrit. And so the Rishi was our translator, who translated the Sanskrit into English, and then somebody would translate the English into Khmer and Thai for the folks at the gathering.

It's interesting to note that this aunt was illiterate, and never finished high school due to the revolution. And so there was no way she could have learned classical Sanskrit. And during such big gatherings, if we were fortunate enough, the high-ranking divinities performed a little "miracle" or supernatural phenomenon, before they left. I've seen stuff I can't explain. One time, a high-ranking divinity had seven candles side by side each other. Only the first candle was lit. The divinity chanted something, and the flame of the only lit candle decreased, and as it decreased a tiny flame grew out of the unlit wick of the second candle closest to it, then the two candles had normal sized flames.

This happened until all seven candles were lit. This happened in front of a whole group of people, and we all saw it. Seeing the divinities speak Sanskrit, and seeing the various supernatural phenomena I saw, I was no longer skeptical, that "something" was happening, that wasn't Natural, something super-natural. The aunt died about a decade ago. The spirit had told our family that her allotted time in the mortal realm was short.



And so, spirit possession, or communion with spirits, is not just a Voodoo thing. It's universal to all animisms to some degree and magnitude. The Native Americans had their own way of communicating with spirits, spirit guides, and ancestors. Something about spirit possession and its various degrees that most people don't consider is that folk animists and the spirits they work with have a direct Relationship with one another, where these spirits will come down into the mortal realm to directly speak with their people, teach people, heal, and service our mortal needs. It is a symbiotic relationship, where the spirits care for you and tend to your needs, and in return to care for and tend to their needs.

Which is what the actual meaning of the Latin word "Cultus" was: the religious practice of a people, and the care for and tending to a spirit's needs, their altars, shrines, and temples. Cult, Culture, and Cultivate, all come from the word Cultus.

Spirit possession happens because the spirits that an animistic people work with are actual supernatural beings, and not just an abstraction, or an abstract symbolism. Abstract symbolism like the Goddess of Wicca, where she is an abstract idea who is represented by a Roman Goddess, a Greek Goddess, or some Sumerian Goddess. She is some abstract concept like she's Mother Nature, Maiden, Mother, Crone, Earth, Moon, and Sea, Femininity, and Life. What does all that mean? She's so nebulous, she's meaningless. She's a reification of ideas. And so you take such an abstract deity and you take the next evolutionary step by creating a philosophy or theology for this abstract deity and you have the God of Christianity, Islam, and Judaism. There is nothing Real about such philosophical and theological abstract deities. What has been Deified is reification. Which was a contention the Buddha had with the deities of the Brahminical weltanschauung.

Real, meaning that 1) X is Experienceable & 2) X possesses Continuity. If X = a Tree, the Tree is Real if it can be Experiences. And Continuity means that the next day I can still Experience the Tree, and that when I bring you over to see the Tree, you can Experience it also. If X = a Vodou Lwa, and such Lwa can be experience via spirit possession, by millions of people in Benin [note the fetish statue and divination shells: https://www.youtube.com/watch?v=1ovbd_dceWo] and Haiti, century after century: then there is something Real about that Lwa. Such a Lwa is not an abstract philosophical or theological reification because each Lwa has its own definite and identifiable personality, traits, characteristics, likes, dislikes, etc. The same goes for the folk devas that my "aunt," the medium, called into her body. They each were a definite qualitative persona and intelligence.

The Supra-Natural

Most people, when they encounter somebody who is critical of [materialistic] science, they think that you are crazy, like you're a new age nut case. This is in itself faulty reasoning based on ignorance, where the person can't tell, or doesn't know, the difference between Critical Thinking and the scientific method and formulations used in experiments.

Critical Thinking and the scientific method are two different things. Critical Thinking came first and was used even by the Buddha. Just because you are critical of modern science doesn't necessarily mean you reject Critical Thinking. And just because a person is a scientist, or an academic, doesn't mean that they have a developed process of Critical Thinking. I love Critical Thinking, which is important in Buddhism. It's the primary process of thinking I personally utilize.

But, me personally, I understand that Thinking [logic] can only take you so far with Reality. There is that aspect of Reality which can only be wordlessly known via empathy and intuition. In our Buddhism, it's called "Tras-Deung". Tras-Deung is what happened that time when the Buddha was sitting under the Bo Tree and something took place which in English is translated as "Enlightenment." The English word "enlightenment" is a goofy nebulous word with no concrete meaning.

Tras-Deung is made of two parts. Tras is related to the lexeme Trans, meaning Through, Across, Beyond. And "Deung" means "to know by way of thinking." And so, Tras-Deung means something like "Trans-Thinking," or "Beyond-Knowing-Via-Thinking." Tras-Deung is the result of a Zen koan: Satori. You cannot understand a zen koan by way of logic and rational thought processes; they're not made to be processed in that manner; they aren't riddles. The answer to a koan comes to you as an intuitive insight, a wordless knowing, which is fully formed in your mind, sans a thought process, independent of reasoning and thinking, which is the function of the Conscious Mind. Intuitive Insight/Realization is the function of the Unconscious Mind [the psyche].

There is an aspect of Reality that is simply beyond the capacity of the human Conscious Mind to Know: it is the Unknowable [Unthinkable] Domain. And this Unknowable Domain can only be Empathed with Chitta [the psyche], because it is itself the indigenous domain of the psyche, or the Unconscious Mind. The suchness of the Supernatural, the Supra-Natural, that which is Beyond the Born-World, that which is Unborn, the Unmanifested World, that which is Unmanifested, falls under the jurisdiction of that Unthinkable Domain. Nature & Nativity sharing the same root: to be Born, Manifest.

I'm using the word "supernatural" different then what it means to new agers. Super-Natural simply meaning what is beyond the natural order, matter, the physicality. I prefer the term Sub-Natural; but who's counting. And so, if the supra-natural were Outer-Space, then Satori is your space suit, and Psyche is your Life Support system. Each environment has its own properties and functionality. Meaning that people evolved in an earthly environment, and so if we desire to function in outer-space, we need shit like space suits and space shuttles to accommodate the properties of the outer-space environment. The supernatural – and stuff of the supernatural – is a different environment than the natural world, with its own properties and functionality.

Regarding the super-natural, I am in total agreement with Stockwell, who once said this about the subject: "The ether is coming to be apprehended as an immaterial, super-physical substance, filling all space, carrying in its infinite, throbbing bosom, the specks of aggregated dynamic force called worlds. It embodies the ultimate spiritual principle and represents the unity of those forces and energies from which spring, as their source, all phenomena, physical, mental, and spiritual, as they are known to man."

And, being an Animist, I believe that Winyan/Animus/Mind permeates the Universe on a Fundamental level and is a Fundamental Property of the same. As Cope puts it long ago: *"The basis of life and mind lies back of the atom, and may be found in the universal ether."* To this Hemstreet adds: *"Mind in ether is no more unnatural than mind in flesh and blood."* The idea that Mind is Fundamental is not a new idea invented by Postmaterialist Science. The idea has been around since the Vedic era, and since our human ancestors were animists.

The bulk of animism consists of actionable memes [things you do, customs, observances, practices, procedures]. For example: burning incense, what type of incense, burning candles, what color candle, offering food, what type of food, offering drink, what type of drink, when to offer food and drink, how to ask for requests, when to ask for requests.

For instance, in my native culture, we "Saen" food and drinks to our folk devas and ancestors. Saen is the Khmer verb meaning to give offerings of food and drinks and items to spirits. There are special days out of the year when we actually Saen, you don't do it every day. When we do Saen stuff we burn three sticks of sandalwood incense and say our prayers where we call the spirits to eat and drink. Once the incense finishes burning, then the food and drinks we offered can be eaten by us. And if we have Saen-ed items such as clothing, money, and so on, what we do is we either take those items to a temple and give them to the monks to donate to needy people, or we give such items to needy people ourselves.

All of that is part of the "folk cultus" of a people. If you pay close attention, what I described has nothing to do with teachings, doctrine, ideology, theology, philosophy, bibles, myths. It's just shit you do, how to do shit, when to do shit, why you do shit. And the shit you do, becomes a part of your people's over all culture over time. And you don't get taught culture out of a book or at some school. You are born inside of a culture, and you practice the culture by watching how adult people just do things, how they live life, as children, and you do what your elders tell you.

And so folk cultus as memes, are more conservative than teachings. In other words, actionable behavior is more conservative and tend to change less frequently than ideas. You can observe this in Christianity. Somebody in ancient times got butthurt over the Pope and so they changed a few doctrinal ideas around and invented Orthodox Christianity, but: the actionable behaviors remained stable, where Orthodox Christians still prayed [actionable behavior], still used Holy Water [actionable behavior], still burned frankincense, still burned candles, still observed holy days such as Christmas, still ate special crackers and drank wine.

Same thing with ancient Buddhism. It broke away from Brahmanism a long time ago by way of change in ideology and beliefs. But the actionable behavior remained stable and intact: Buddhist monks still wore brown and orange rags, like Brahmanical rishis, and Brahmanical ascetics. They still begged for food like the Brahmanical ascetics [shramana], they still used chanting like the Vedas were chanted by Brahmins, they still renounced the city-state like Brahmanical ascetics.

And so, actionable behavior is very conservative in quality, meaning that it does not change very easily; as opposed to the ease in the change of thought, opinion, idea, teachings, values, etc. How many centuries have people been burning incense? How many centuries have people in the West been eating three meals a day: breakfast, lunch, and dinner? How many centuries have Westerners eaten with knives and forks and Orientals eaten with spoons and chop-sticks? How long have women been wearing bras? How long have men been wearing trousers? How long have humans been wearing shoes and drinking out of cups? When was toilet paper invented and do you foresee in the near future somebody inventing an alternative? Wiping your ass is an actionable meme, which is itself pretty conservative, because, if you're not going to wipe your ass, then what else are you going to do? These are all examples of actionable behavior, and these examples shows you two main qualities of actionable memes: 1) they are conservative, and 2) they are not learned from books.

And so, being that the bulk of animism is composed of actionable memes, the folk animism of a people in the most part remains very conservative [preserved as is] over huge spans of time. How long have the native people of Papua New Guinea been practicing and observing their folk animism? Do they learn that shit out of a book and writings? Is there an organized church for that shit? Because of the nature and composition, animism and its actionable cultus, has the ability to outlive philosophical and theological religion/ideology. Communism may have died in Russia, but Russians still do what Russian people have been doing for centuries, culturally speaking [culture being a memplex of actionable behavior like a cultus; same root].

Another consequence of Animism's nature is something most people don't ever think about. Because much of an animistic cultus is composed of actionable memes, and because it is taught via culture, cultivation, initiation, etc.: nothing needs to be written down. In fact, there are modern animistic religions which have sacred/secret aspects, elements, rites, and so on which are kept secret to outsiders [the uninitiated], and such secret elements are forbidden to be written down and taught to non-initiates. This is important because there are a few historical religious groups – such as the ancient Druids – that never left a written record of their “beliefs” and practices. There is a reason for this, if you understand the nature of Animism.

The Catholic church is an irony. In the old days Catholicism tried very hard to kill away “heathens” wherever it took root. But in trying to get locals to convert to Catholicism, the Catholic church would beatify the local folk divinities into “Saints.” And in doing so, it ironically helped preserve, to some extent, the folk animism of the local people. And in Latin America, and in the Mexican population here in Southern California, this phenomenon can be visibly observed where that how such ethnic cultures venerate, pray to, and offer food, drink, and gifts to Catholic Saints, and unofficial folk Saints [such as La Santa Muerte] is actionable animistic behavior which has been folkishly preserved / conserved. And their actionable animistic behavior is pretty much the same as that of my own culture's practices of animism. In that respect, I really like Catholicism's ironic “contribution” to the preservation of folk animism.

I brought up Catholicism's ironic contribution to the preservation of folk animism for a reason: animism is dead in Western civilization [Europe and North America]. This is due in most part to hundreds of years of Christianity, the Inquisition, etc. Materialistic Science today helps maintain animism's death in the West. But you can see that something is stirring in the collective psyche of the Western people, where they have been trying to revive “paganism” in some way or form. Which is great, but their revived paganism doesn't look and feel right when compared to living “paganisms” and “heathenisms” that still exist today in nations and cultures around the world. A better approach to reviving European Paganism is to first study any European folk animism preserved by the Catholic Church in Europe hidden in the cultus of folk European Saints; if there are any. The last place you want to go to is academic sources, because those egghead academics are Materialists who don't know shit beyond what their materialist universities teach them.

The thing about these academic – I hate school and teachers and academic nerds – who designate themselves as “experts” on paganism or ancient pagan religions [Greek, Roman, whatever] is that they are Materialists studying something dead in the past from a modern vector, and they present their acquired knowledge of such dead things as expert shit. It's the same goofiness you see in Materialistic medical science, where you have medical students dissect and study a dead human body, rather than study a living human body. And so what they know about the human body comes from the vector of a dead, lifeless body. That's like an “expert” automobile mechanic who learned all he knows about cars from the junk yard. Or an “expert” viticulturist who knows all he knows about grapes from studying grapes in the produce section of a grocery store, who has never seen the shit grow on a living vine before. You don't know shit!

And so when you study something dead and non-functional, your body of knowledge and views become prone to Reductionism. Like when a materialist doctor has the view that a human being is nothing more than bodily functions of organs. The same organs such doctor studied in a corpse. Something is fucking missing in the picture! The shit's lifeless. And so you have these revived paganisms in Europe that have been Reduced to replica statues of ancient gods and goddesses, nursery rhyme spell magic, empty rites, a heap of philosophy, template rituals, overly used quartz crystals as the only fetish objects, and so on. Something's missing: Spirit and the Supernatural! Why? Because the ultimate source you're getting ideas from to build your revival paganisms are egg-head materialist-reductionists who learned shit they know from fucking text books they read in a fucking materialist college!

People forget that the destructive force of Christianity wasn't global, where all of humanity on earth was affected by such idiotic things as the Inquisition, Witch Hunts, and later: Materialism. The whole of Africa, and Asia, and huge pockets of the New World, were and still are unaffected by the corrosive force of Christianity and Materialism. "Paganism" – which is to say: Animism – has never died out in such vast continents in such people's cultures. All it would take to "revive" paganism is to study what a living breathing animism looks like, then take what you learn, and go from there.

And what is the best way to learn about a living, breathing, ancient animism? Total cultural immersion: you join one, for the experience, for the direct observation. As if it were an "Insight Role." Pretty similar in concept to how Peter the Great of Russia learned how to build ships, remember? He took an "insight role" as a humble pupil: as a ship builder; Emperor Peter disguised himself as a commoner and went to a humble little Dutch village to learn from the shipbuilders there. *"We are only foreign craftsmen seeking work,"* Emperor Peter said. Then he took what he learned from direct experience, and made Russia great. That's a real historic aeonic insight role, sans all the romantic/idealistic silliness of "danger" and "revolution."

The average dummie would be thinking like: "How is learning carpentry and shipbuilding aeonic?" Look what it eventually did for the Russian Empire. And so the same average dummie will think like: "How is joining an animistic tradition aeonic?" The West is sick, it's sick because it's missing Spirit and the Supernatural. Too long has Materialism and Reductionism ruled the West, and with sickly - diseased - vipaka [end results/fruit]. There needs to be Harmony and Balance between the Modern and the Ancient, between technology and Spirit, in the West. Like how the Japanese civilization has such a harmonious balance. There are symptoms... and then there are causes. The cause for Western civilization's sickness is dis-harmony: a lack of Spirit.

You can write about and call for bloody revolution to change Western government, Western economy, whatever, all you want, but you'll only be covering up the symptoms of a dis-ease, a dis-order. If the cause is not dealt with: the symptoms will simply return somehow, regardless of how much you have changed about the causal mechanics of Western civilization: there is the causal, and then there is the acausal. It's infantile teenage angst to be screaming revolution, pure emotion and sentimentalism, and we all know that emotions are what? Irrational. There is a time and place for mob sentiments and irrational emotions: igniting the common folk to do the dirty work. It's intelligent to try to figure out the actual Cause of problems, and like a doctor: try to figure out how to remedy the issue. Think about this for a while.

Animisms are like Automobiles: on the outside, automobiles look very different. You have trucks, four door sedans, SUVs, and so on. But: under the hood, all Automobiles use the same fundamental parts: 1) wheels, cuz the shit has to move somehow, 2) a motor, cuz something has to turn the wheels, 3) and a fuel system, cuz something has to make the motor work. So, if you are aware of those fundamental parts, and somebody tries to sell you a metal box shaped like a car, but it has no wheels, no motor/engine, and no fuel system, then you can say to the guy: "That shit's not a car! It's a box that looks like a car!" And it's the same when you know the fundamental parts that make up Animism, which are universal. Somebody can try to sell you a revived paganism, and you can say: "Dude, that shit's not pagan. It's not ancient!"

The thing about animism and Spirit is that there is no need to “revive” it: simply because Spirit never went anywhere. The living Spirit in and of Nature is still there. Call them what you want: in Roman times they were called nymphs and dryads and genii, etc. In ancient English times they were called things like fairies, gnomes, elves, and hobgoblins. In my culture they are called nik-ta. In ancient pre-islamic civilization they were called djinn. In the ancient Kongo of Africa - and in Palo - they are called the simbis. It all refers to the same class of spirits in and of nature and places.

Those spirits don’t die and never went anywhere. And so there is no need to “revive” anything. What is simply needed is for you to Re-Connect with them, and learn to work with them again. A Re-Connexion, or *Recon+Nexion*, as in military Recon, as Wikipedia explains, typically: “*In military operations, reconnaissance or scouting is the exploration outside an area occupied by friendly forces to gain information about natural features and other activities in the area.*” Or, as ONA put it long ago regarding direct experience of the external world, inner world, and being explorers, etc:

The essence of genuine Satanism can be simply stated: it is a way to inner development, the goal of which is a new individual. This way involves three essential stages and these exemplify the spirit of that way and the individuals who follow it.

The first is direct experience, the second is direct practice and the third self-development. The first involves direct experience of both the external 'world' and the inner (or psychic) 'world' through striving to achieve certain goals both practical and magickal. The second involves using 'practical' (or causal) and 'magickal' (or acausal) energies to manipulate others, situations and energies in a practical way - producing changes in accord with certain goals. The third involves beginning the process again but starting from the new level of self-understanding and ability attained -pursuing different (and probably more complex) goals

A Satanist is an individual explorer - following in the footsteps of others (and perhaps using their guide books) but always seeking further horizons, daring to defy convention (in ideas as well as in morals and attitude) yet part of an evolutionary succession enabling what is experienced to be understood and become beneficial. For this reason, a genuine Satanist understands tradition as important and necessary - the culmination of centuries of insight and experience a useful guide which enables further progress and exploration: a starting point for that inner and outer journey which is begun by Initiation, as well as a map of the way chosen and followed. --
ONA, The Tradition of the Sinister Way, OTONEN

When one person cultivates something, it is called a Habit, and when many people cultivate the same thing, it is called a Culture. And that is how you unborn brothers and sisters will re-introduce Spirit back into Western civilization, to bring Balance. It will take time - aeonics - but the concept and principle is simple.

“Spiritual Recon” is simple in principle: you are an explorer, exploring the Natural World. The Natural World is composed of two parts, just like we are, these are 1) the Acausal & 2) the Causal, which is to say: Spirit & Body, or the Incorporeal and the Corporeal, the immaterial and the material. Natural Philosophy and Science are the exploration of the physical and philosophical body of Nature, and Animism [and its Shamanic practices] is the exploration of the Spiritual body of Nature. Technology is the mechanical application of what you learn from exploring the physical body of Nature. Magick and Sorcery are the spiritual application of what you learn from the Spiritual/Supernatural body of Nature. Yin and Yang, both sides make up Nature. You’re not seeing the whole of Nature, if you only see and apprehend one of those sides exclusively.

Spiritual Recon is simple. It’s nothing complicated. For example: I have a Palo godbrother who like to travel Africa, Asia, and South America to meet indigenous Shamans there, and what he’ll do is take mind altering concoctions the Shamans make and take, such as ayahuasca. And so that is one way to directly experience a facet of the spiritual side of Nature, where your consciousness is placed in an altered state and you actually experience Spirit. It’s that simple. “Psychonauts” are people who explore the domain of the Mind. Scientists are those who explore the physical facets of Nature. Natural Philosophers are those who explore the philosophical facets of Nature. And then “Shamans” are animists who explore the spiritual facets of Nature.

Science is simple, you ask a question: “If I throw something up, will it come back to the ground?” And so you experiment with that: you throw something up in the air, and directly observe that it indeed drops to the ground. Then you have a mystery to solve: what is it that makes the object fall to the ground, what is the nature of that force, how did it come to be, etc. Spiritual recon is likewise simple: you ask a question: “Does this patch of shrubbery have spirits [fairies, nymphs] inhabiting it?”

And so you go about conducting your experiments to explore that question: you might think of using dowsing instruments to try and communicate with such spirits, or you may use some kind of divination system [cards, shells, bones, scrying, etc], you might utilize meditation or hypnogogic trance to try and connect with such spirits. And once you have figured out how to communicate with those spirits, then you can ask them questions like: do your shrubs have medicinal or magical properties? If so, then what parts? If so, then what do such medicinal or magical properties do? Or you may try to see if you can work with these spirits themselves, by employing their magical services, which is called “sorcery.”

And so, to work with Spirits, you have to enter a “contractual relationship.” A contractual relationship is like when a horse goes to you and says to you: “I’ll let you ride me, and I’ll pull your wagon for you, if you build me a barn and feed me hay.” And you agree with the deal and build the horse a barn and feed it hay. And so the relationship between the horse and human is contractual, where a Contract or agreement or pact or promise has been established, verbally or psychically or whatever.

If you look at that contractual relationship closely between the horse and human, you will see the Fundamental – per Natural Philosophy – reason why such relationship exists: Economy and Currency. Economy meaning, the system of the Exchange of Goods and Energy/Power. Currency meaning, Power/Energy is what is being traded or circulated in exchange for Goods. Goods meaning, what we are able to create/manifest. Horse Power [the Goods a horse can manifest] in exchange for Human Power: the human puts in his Energy and Human ingenuity to build a barn, grow hay, and feed the horse. Energy must circulate and move in the whole universe. Energy/Power is the universal Currency.

The same concept of contractual relationship and economic power/energy circulation and exchange of Goods exists between Mortals and Spirits: If you do this for me, I will do this for you. I will offer you my psychic energy and tending your altar in exchange for your supernatural power of materializing my desire/petition/request.

There are plenty of living Animistic religions around the world that can be studied, if you desire to learn from a living culture and tradition; but it works just as well if you conduct your own spiritual recon in a solitary manner. Here in the Americas, when the African slaves were brought to the new world, they brought with them their animisms, which actually took root in the New World. In the New World, they merged with the animisms of the various indigenous peoples. Lucumi or Santeria as it’s better known as, is an example of a living animistic religion with authentic roots in ancient history. In Brazil you have Macumba, Candomble, Quimbanda. In Cuba and Puerto Rico you have Palo and Ocha.

And as far as indigenous Asiatic traditions go: in Thailand you have the Lersi Tradition, Mao Shan sects, Wicha, Saiyasart, to name a few. It’s not hard to find animistic religions/cultures in the modern world to study, and learn from, to learn how to re-connect with Spirit and the Supra-Natural. But like I said: you can do your own spiritual recon on your own, and slowly build your own tradition. But being initiated into a tradition is more educational, because the corpus you will learn has already been slowly accumulating for hundreds - if not thousands - of years. Also keep in mind that: Fundamentally, all animism have the same core elements, like all automobiles have the same core components under the hood, like all human language have the same core principles under the hood, like all martial arts have the same core principles on the fundamental level. And so, Fundamentally speaking: no one tradition is “better” than another, it’s all Spirit.

Real quickly, the Lersi Tradition is an ancient animistic one. The word "Lersi" is the Thai form of the Sanskrit word Rishi; in other parts of Southeast Asia the word is also "Ruesi" or "Resi." Ajarn Spencer explains: *"The Ruesi are known to have attained various supernatural mind powers, such as; the Ability to Float and See the Future, Heal with Forest Herbs, Voice Powers (Incantation and Prana), talk with animals, read minds, and even Teleportation, Manipulation of the Elements, Alchemy and other Miraculous forms of Mastery of the Environment."* -- Ajarn Spencer Littlewood, Lersi.net

I believe that Animism – whatever form and culture, new or old – is a great way to remedy what Materialist Science & Christianity has done to the our worldviews and model; being imbalanced as such Western worldviews have become, collectively speaking. Animism is a workable way and means to come to a broader and complete understanding of Reality. Because there are two parts to Reality: the Visible & the Invisible; the Causal & the Acausal; the Manifested & the Unmanifested; the Potential & the Expressed. I do hope to see Animism be rekindled in the West, somehow, someday.

April 7, 2018





Magic & Sorcery

There is a “common denominator” to [animistic] Magic; or universal fundamental elements; regardless of culture and country. I like to study other culture’s animistic magic to find such fundamentals. The common denominator is Spirit:

Many of us knew about the famous monks and arjarns in thailand. It is also possible to travel and visit them, with the help of a good driver. However, even if we reach there, there are still problems:

- 1) language barrier
- 2) they do not want to teach you
- 3) you need time to learn

there are also many more factors, which i do not want to spend time working on it. I guess, you all should get the point. ok, to cut the story short, i mastered basic conversational thai and also finally encounter a lersi who is willing to teach me wicha. (He is already my Kru as we speak). My Kru is Lersi Kumpee, and he is currently one of the best arjarns/lersi in thailand. I am deeply honoured & proud to have the opportunity to be his luksit. During my trip in Issan, every thai i met told me he is the best in Issan. My experience there, definitely can vouch for what they says. He is also a good hearted arjarn who often helped many local thais. He also tam boon heavily as well. His temple is abit different from other arjarns. Most arjarns setup their house like a mini temple. For my kru, he has his own house and he has his own temple too. His temple is like an academy. Like X Men. There are many luksits staying in his temple and most of them are already arjarns. There is also a super arjarn call arjarn Wutai too.

I do noticed that we can't google much information about him at the moment. I guess its because there are too many arjarns coming in SG currently. however, if you can read mandarin, type 鲁士坤皮 and you can found how famous he is in Hongkong and China. If you can read and type thai, even best search yourself keke.

Some bio of my Kru Lersi Kumpee i have gathered for sharing:

lersi kumpee is well known for his salika, ghosts, fortune telling, communicating with god deva, kunchang herbs oil tttoo, serhurkut no head tiger with no head. He is most famous for maha saneh. His first batch Khun paen and ngans all command high prices in thaland now. He has also learned from many guru master like lersi pu solot, lersi pu sotong, lersi amnat tongchalen, cambodia gurus and many more.

In the above clipping, the Kru [teacher] Lersi [rishi] gets his abilities and powers from a relationship with ghosts and devas [deities]. Lersis spend time in the forest alone for a while in meditation to work with their spirits, as a way to obtain new abilities. A Luksit [pupil] is able to enter a trance state [mediumship] to allow the spirit of a Lersi into his body.

The Lersi tradition is an ancient one, and can be found across Southeast Asia. What keeps the tradition alive till the present modern era is that the tradition is coherent [organized] enough where it is initiatic in nature. In order to be a Lersi, you must have a teacher Lersi who will initiate you and teach you.

To contrast: the indigenous witchcraft of Southeast Asia is going extinct because such indigenous witchcraft is incoherent, disorganized, where indigenous witches are solitary persons who learned their magic and sorcery from a spirit. Without coherency and an organized means to pass the art and tradition down the next generation, the memplex has no real method of trans-generational transmission and will gradually go extinct. Which is the exact case regarding the ancient indigenous witchcraft(s) of Europe and Africa.

The magical traditions across Southeast Asia and the Sinosphere only survive into the present modern era because they are all initiatic. The concept of “self-initiation” and solitary practice may seem appealing to modern Westerners, but such concept kills the art and tradition in time.

Rishis, in the ancient past, used to be solitary hermits. At some point in history, during the spread of Brahmanism into Southeast Asia, it became organized and initiatic, which is what has helped the tradition stay a live until today.

In Africa:



The above picture is of a N'anga, a traditional healer from Zimbabwe. He wears a vestment of animal skin, like the ancient Rishis [Lersis] do also. As does Shiva:



The traditional healer – the “N’anga” – from the Zimbabwe culture is closely related to the traditional “witch doctors” in the Congo, called an “Nganga.”

Priests of Divine Science

A fuller insight into the phenomenon of *kindoki* can be gained by studying the notion of *kinganga*. The two are parallel and interconnected.

In his Kikongo-French dictionary, Karl Laman, a Swedish missionary who studied BaManianga, defines *kinganga* as the usage, customs, manners, quality, and rights pertaining to a pagan medical priest. That is, he understands it to be a pagan priesthood. He is both right and wrong. It is a priesthood, and from a Christian point of view it can be seen as "pagan" science; but from the traditional African point of view, it is not pagan—it is divine. The *nganga* can be regarded as the bridge between the communities of the dead and the living beings. (The terms *nganga* and *kinganga*, like *ndoki* and *kindoki*, refer respectively to the practitioner and his art. *Bandoki* and *banganga* are plurals.)

Nganga is neither a magician, witch, faker, nor sorcerer; yet he is all of these and much more. As used by BaManianga, the term

nganga denotes a physician or medical man, pharmacist, prophet, seer, visionary, fortune-teller, priest, and *ndoki*. He uses his *kindoki* to provide help rather than harm. It is not inaccurate to call him the good *ndoki*, or counterwitch, of *bandoki*. Working closely with an ancestral spirit, he sits above any imaginable kind of human power. He becomes thereby the factotum and guardian of the community secrets. To some degree he lives in a world of his own. He is the last hope to whom the individual and the entire community turn in time of despair. His *kindoki* is humanospiritual; he is possessed by a spirit without being a spirit himself. Remaining constantly in touch with the spirit, he connects the two communities.

When a family's *nganga* is elected chief, he mostly remains inactive in government affairs, consigning political duties to his closest follower, who could be called, in Western terms, vice-president. His religious obligations are far more demanding than his political ones; if he neglects the first he could be in conflict with the spirit, a situation no one wants to be in.

All *banganga* do not possess the same power and qualifications. There are different classes, and the most important are described in the following discussion.

And so, despite the fact that indigenous Thai culture and indigenous Kongo culture never touched or interacted over the thousands and thousands of years of their respective existence, there are Fundamental similarities that can be observed between the Lersi and the Nganga. Both ultimately derive their magical and sorcerous abilities from a relationship and interaction with Spirits.

cloth, and a fee of one baht to propitiate the spirit of teachers. Learning *wicha duangtham* is quite simple. Under a master's guidance, each novice or beginner in *wicha duangtham* begins the lesson by reciting standard Buddhist blessings, then in a group chant they proceed to invite deities and teachers' spirits to witness the event. The key point is to invite one's superagency, called *ong tham* (Dhammic entity/calling), to possess each of them while they are deep in trance. While the ritual proceeds, one must recite the word *phutto* (Buddho) repeatedly and continuously throughout the ritual process.

When the practitioners of *wicha duangtham* are deep in trance, they begin to speak in tongues, a language known among them as *phasa tham* (Dhammic language). This is an unconscious state of mind that practitioners believe is a magical moment, in which a human agent intimately communicates with their superagency.

Achan Somsak has demonstrated that his religious practices "are a means of apprehending, of attempting to exert some control over the seemingly arbitrary motions of the political economy."⁸ Every magic monk needs, what I call here, a superagency. One cannot become a magic monk without being cosmologically or culturally framed to, and legitimized by, the supreme source of religious authority. In the case of *wicha duangtham* practitioners, their superagency is *ong tham*. When I press for an explanation, both Achan Somsak and Achan Suwan elaborate that "*ong tham* refers to spirits of Buddhist arahant (*arahat*) who lived during the lifetime of the Buddha. It is believed that there were 524 *arahants* dwelling in heaven. The practitioner of *wicha duangtham* locates one *arahant* as his/her calling."⁹ With the power of the *ong tham*, the practitioner is blessed with magical capabilities that may be used to help their lay disciples and followers through a series of magical performances and services.

A superagency is a powerful god, goddess, or other deity, who owns and exercises his or her agency through a human mouthpiece or medium with communicative capability and ritual expertise. In *wicha duangtham* and other spirit cults in northeastern Thailand, human agents are not necessarily monks. They could be male or female lay people. However, in Thai Buddhist monasteries, the human agents are Buddhist monks who are keen on magic and supernatural power. These human agents must follow certain rules and moral codes of professional conduct.

In Southeast Asia, we call Sorcery "Wicha." Learning Wicha requires some kind of initiation where the pupil is accepted as such by a Kru [teacher]. As the above clipping shows, the essential key to learning Wicha is a relationship with Spirit, where the pupil learns how to be possessed by a spirit in a trance state.

On June 24, 2004, I accompanied Achan Somsak and two of his fellow monks on a trip to set up a guardian spirit house at a business establishment owned by the mayor of Si Bunrueang District, Nong Bua Lam Phu Province, two hours by car from his temple. Our host and his wife owned rice dealing and construction businesses. They took this opportunity to make merit and to bless their new office. After breakfast and some Buddhist chanting, Achan Somsak and his fellows performed a rite to set up a spirit house. He gave the advice to his clients that within the grounds of every business or residential property there should be at least one spirit house. Spirits, whether they are guardian, wandering, or other kinds of spirits, need a house and proper worship, otherwise they might cause damage, bad fortune, and a decline in the quality of one's life, the lives of family members, or in business output. I learned that Achan Somsak not only went there to set up a spirit house, but also performed a series of other magical services. He blessed a new car, delivered sets of amulets, sprayed holy water on everyone joining the ritual, and gave advice regarding what, where, when, how, and why the hosts should make important decisions to invest money, expand their business, or sell their products.

Achan Somsak told me later that with his *wicha duangtham* expertise, he can foresee the future and knows how to provide logical and believable advice for all kinds of problems raised by his clients. The most common requests for his services are fortune-telling, business decision making, occasional merit-making, health, and, of course, lottery numbers. These requests reflect the middle-class background of Achan Somsak's disciples.

³⁹ Spirit mediums, as the name indicates, uses spirit possession to provide services like, the winning lottery numbers, or advice concerning business or personal life. It is always a negotiation between the medium and the spirit, the medium are normally offering to gain merit for the spirit, so that it can gain a better existence in the after-life, but if the spirit say no, there is nothing to do. To give an example, the famous magic monk Achan Samsak is guided by the spirit *wicha duangtham*³⁹, and it is because of his relationship to this spirit that he can provide services like fortune-telling, exorcising evil spirits and bless properties with good luck. The medium is an agent making communication between the supernatural agent and normal people possible, which is why there are special rules for how a medium should behave. Hence it is normal that a medium follow four to eight of the Buddhist precepts, in this way connecting the spirit cult to Buddhism, and acts with the greatest respect around the altar or shrine of the spirit (Pattana Kitiarsa, *Beyond Syncretism: Hybridization of Popular Religion in Contemporary Thailand*, 2005). Unlike magic monks, spirit mediums do not have a formal public space where they can gather their followers, they usually meet with the clients in their own house, where they have designated a certain area to the altar for the spirit that possesses them.

⁴⁰ Pattana Kitiarsa, *Beyond Syncretism: Hybridization of Popular Religion in Contemporary Thailand*, 2005, p. 464.

⁴¹ Pattana Kitiarsa, *Magic monks and spirit mediums in the politics of Thai popular religion*, 2005, p. 214.

⁴² Pattana Kitiarsa, *Beyond Syncretism: Hybridization of Popular Religion in Contemporary Thailand*, 2005, p. 484.

⁴³ Pattana Kitiarsa, *Beyond Syncretism: Hybridization of Popular Religion in Contemporary Thailand*, 2005, p. 472-473.

Regarding spirit mediums and mediumship, or the ability to be possessed by spirits:

Despite drinking and smoking heavily, Aunt Toi felt that she had a calling from a divine deity (*chao* or *thep*) from heaven, who wanted to use her body. In the language of Thai mediums, the divine calling is known as *mi ong* (having an entity) and is usually signified by mental and physical illness, as experienced by Aunt Toi. Another common sign of a divine calling is the experience of losing one's appetite for beef and raw food. It is believed in the cults that cattle are benevolent to human beings. Their labor is crucial in traditional rice cultivation. In addition, a prohibition against eating beef is strictly practiced in Hinduism, which is the origin of the major deities in Thailand's spirit-medium cults, such as Shiva, Ganesha, and Lakshmi. The same prohibition is also applied in cults worshipping Chinese gods and goddesses, especially Guanyin. Aunt Toi felt there was a divine force telling her not to eat beef and raw food, even though they used to be her favorite foods.

Aunt Toi's divine calling continued for a decade (from 1957 to 1967) and she finally accepted her mediumship in 1968. She said she did not want to endure her mental and physical suffering any longer. Her first possession as a spirit medium was full of miracles and danger. Possessed by the *thep*, Aunt Toi climbed up a jackfruit tree and threw down the fruit, drank a huge amount of rice whiskey, then ran along the Khorat–Dan Khwian Highway for a distance of twenty kilometers. Aunt Toi said she felt compelled to do these things because the *thep* was highly powerful and active. Her *thep* was identified as being Pu Khao Khiao (Grandfather of the Green Mountain). All mediums are required to go through an initiation rite

under the guidance of a senior medium, who is regarded as a teacher, but Aunt Toi did not undergo this rite. She insisted that all her instructions and practices came to her from the *thep*. She was among the pioneer mediums in downtown Khorat and learned on her own.

Aunt Toi's husband died in 1984, and she has continued her spirit-medium career until the present. She earns a living by operating the spirit shrine on the second floor of her own house and by providing services to people. Since she has no children, she adopted three daughters from her younger sister to help work in the shrine and do general housework. Nowadays, Aunt Toi is among the most noted of the senior mediums in Khorat. A wooden board hanging in front of her house advertises her business as follows:

The Pu Khao Khiao Spirit Shrine (Achan Toi). No spirit possession on Buddhist days of worship. Specialization and services: fortune-telling, life-enhancing ritual, setting up spirit shrines, and organizing the ritual of paying homage to teachers' spirits. Providing services for all types of soul calling ceremonies and misfortune reduction rituals. Paying homage to teacher fee: forty-nine baht. Thank you everyone.

Mediumship, or spirit possession to some degree – light trance to full-blown take-over of your body – is universal to all animistic religions. The esoteric Fundamental and Occult [hidden] source of magic and sorcery is the Spirit you are working with. And so, as the above clipping shows, the Spirit itself is in many cases your Teacher who teaches you your practices, procedures, rituals, magic, and sorcery.

Animism existed before books and writing were invented. And so, there has to be a way for a person to learn magic and sorcery sans book and writing. The way is directly from a Spirit.

And so, if you think about it: we may not be able to see or measure spirits, but if we know what to look for, we can see the byproduct of Spirits: magic and sorcery, and supernatural phenomena. In the same way that we may not be able to see or measure the Subconscious Mind, but we know it's there because of its byproduct or "footprints" it leaves behind. We may not be able to see or measure Mind, but we know it's there because of its byproducts and fingerprints it leaves behind; 'I think therefore I am.'

And this is actually important because, as a means to an end, Magic & Sorcery is a way or means to help you re-connect with the realm of Spirit and the Super-Natural, or Supra-Physical. There is more to Reality than matter. There is the Invisible realm of Spirit, which is our Original Domain.

May 12, 2018





Journey Into Palo

It's been a few months since I was cut into Palo as of this writing. Basically, a few months ago [as of this writing] I found a priest of Palo Mayombe who initiated me into the religion. It's something I've been wanting to do since I was in my teens when I learned about Palo Mayombe. The initiation itself was a 12 hour ordeal. The initiation ceremony is sacred and secret and so I can't give out any details, due to oaths taken.

Palo is one of those religions/cultures where you have to get initiated into it, and this is for many practical reasons, such as getting the spirit vision so you can talk with your Muerto, as well as inheriting the living tradition, gradually. There is no such thing as self-initiation in Palo, meaning: you don't "get into" Palo by reading a book, or the internet, or saying that some Palo spirit initiated you in the desert or astral dimension.

The desire for "self-initiation" is a symptom of the anemia the current generation of Westerners have for community and social structure [it reflects the visible deterioration of their family structure, and church membership, etc], and is associated with the egocentric mentality of pop-culture Mundane occultism where such types believe they don't need teachers or elders to impart to them Living Traditions; all that's needed is a book. The anemia is one of emotional and social disorder [degeneration].

In Western terms: membership and initiation into the Golden Dawn, OTO, Freemasonry versus self-initiation as a solitary Wiccan. In other words, there is no such thing as a solitary Palo initiate. Every Palo initiate gets "cut/scratched" into a Palo House and has a teacher [Godfather who cut you]; just like every Mason gets initiated into a Lodge. Whenever you find a Palo person who says they don't have Godparents, Godsiblings, don't belong to a House, it's as Fake as a person who says that they are a Freemason who doesn't belong to a Lodge because they initiated themselves or because the Great Architect himself initiated them. Palo has been an initiatic tradition for hundreds of years: you inherit [learn] the Living Tradition slowly from your Godparents and House elders. There is no other way. Living Tradition versus pop-occulture books.

So, getting into Palo requires the following: 1) a Tata [priest] or Yaya [priestess] and their nganga, 2) a traditional reading or consultation using sea shells to see if your ancestors will allow you to join Palo, and if it's in your line of destiny to be in Palo, as well as to see if you are "called" to Palo, 3) a misa espiritual, 4) another reading with the chamalongos and with you sitting in front of the Tata or Yaya's nganga to see if the nganga will except you as its Godchild, 5) your Rayamiento [the actual initiation ceremony] if accepted.

My journey into Palo Mayombe started off with talks between me and my future Godfather about money, costs, figures, estimates, how much I will ultimately spend if I seriously want to get into the religion. And so I'll start this essay in the same way, talking about the same clinical subject, as my Tata – Godfather – did with me. Not because he was asking me for money, but because he was firstly being honest with me, and secondly, he was attempting to discourage me, or attempting to make me ask myself if "this is really what I want to do."

So, let's talk about figures: the Rayamiento, which is the initiation ceremony that makes you an "Ngueyo" [Pino(a) Nuevo(a) / Sapling] of the religion of Palo, costs around \$1500. Anything over that amount is too much and is a red flag that you're possibly being scammed. If you ask around the Palo community, \$1200 is actually pretty standard.

As a Sapling of Palo, you will be learning under your Godparents [Godfather and/or Godmother] stuff you need to know to be a Palero(a). Once your Godparents feel you are ready, he or she will organize their House to give you your next initiation level. As a Sapling, you don't get an nganga yet. That's later.

The level of initiation above an Ngueyo makes you a Tata Nkisi Malongo if you are male, or a Yaya Nkisi Malongo if you are female. This level is basically when you are like an apprentice priest(ess). This cost around \$1500 or more, depending on the House. As a Tata/Yaya Nkisi, your Godparents teaches you how to be a priest(ess) of the religion, how to interact with, use, work with, and care for an nganga. You're Godparents will tell you to start collecting and procuring items to build your future nganga. It's up to you to use your own money to obtain everything: the pot [cauldron], the human skull and bones, the sticks, animal parts, everything that goes into an nganga.

There are secret/sacred ceremonies needed to "give birth" to a new nganga, after you construct it. The cost of this ceremony to giving birth to a new nganga is around \$3000. A good human skull on the market at the moment costs \$2000 or more. Once you have your own nganga you are a full fledged Palo Priest(ess), you can be called a "Palero" or "Palera," and you can – if you want – initiate people and be a Godparent and have your own House. And so, in the approximate space of circa 1-3 years, when all is said and done, you will have spent around \$10,000; give or take a thousand or two. These are standard costs. My Godfather was telling me he knew an associate who was ripped off by a scam artist who charged this associate \$30,000 to initiate the associate and his wife and children. The associate paid, and the scam vanished with the money. In the right marketplace: people are willing to pay a shit load to get cut into Palo.

My Tata repeated that figure to me, to make sure I heard it right: TEN THOUSAND DOLLARS.

And he says this to me while looking at me: "Let me ask you some questions I want you to think about: Am I the guy you want to eventually give \$10,000 to? You're going to spend a total of around \$10,000 when all is said and done to get your own nganga one day from me, and so, how do you know that nganga isn't empty [without a spirit]? How do you know it will work? How do you know that as a Tata, I can build you a living nganga with a spirit in it and that I can teach you all you need to know? Am I worth \$10,000 to you? I'll tell you what I'm going to do with you: I'm going to take my time with you. No rush. You go at your own pace.

Come to my House and hang out, watch how we do things. But I want you to visit other Houses. Talk with other Paleros and Paleras. Meet other Tatas and Yayas. You know, shop around, be smart, don't just hand over all that money to the first guy you see."

I did as my Tata told me. I spent the past 5 months, since January of 2018 meeting Paleros and Paleras and talking with two other Tatas. I had actually contacted a Tata who was for me a tough call. This Tata was actually local to my area. This Tata – a Cuban with an excellent Palo pedigree, and a very reputable Tata in the Palo community – gave lectures on Palo Mayombe and Santeria in my local area. I kept this local Tata "on file" in my mind: he might be someone I can ask to cut me; he was local, knowledgeable with Palo, a reputable person in the Palo community, with an excellent Palo pedigree. I can always go to his private lectures to still learn from him.

But I spent 5 months with my first/original Tata who told me to shop around. Over the months I saw that this Tata had a passion for his religion and culture of Palo Mayombe. He was dedicated to it. And more importantly: I saw over the months that he dedicated his time and energy to his Godchildren, having them over at his home, and actually teaching them the religion, spending personal, quality time with each of his Godchildren teaching them everything he knows. He even took them out into the fields from time to time to do ritual work and ceremonies.

And I saw the Quality of his Godchildren: they were all intelligent people, all well read intellectuals, and all of them knew their Palo shit. When he wasn't teaching his Godchildren Palo stuff, he hung out with them like friends, going out with them and his wife to restaurants and so on.

He was busy. If he wasn't teaching his Palo Godchildren, he was teaching his Santeria Godchildren Santeria stuff, or he was giving consultations, doing Misas. His home was like a train station: foot traffic was busy where there were always people coming in and out to either learn from him, or to seek magical help from his nganga with problems they had. He'd introduce me to everyone, and made me feel welcomed, as if I was already part of his House.

One day, not too long ago, he had made a new nganga for one of his Godsons who had become a Tata Nkisi. He showed me the new born nganga. It was immaculate. The craftsmanship was a work of art. Every stick was perfectly cut. Every stick perfectly leveled with each other. The new born nganga was a work of art, beautiful and immaculate. He clearly had put in a lot of time into making that new nganga. And I saw his Godson work the new nganga like a pro Tata, where his chants and mambos flowed out of his mouth from memory, flawlessly, confidently.

By Their Fruits Ye Shall Know Them. I spent 5 months studying the Fruit of my Tata's actions, his Quality of person, Nature, and Ethos. He had a huge amount of passion for Palo. It's all he did. He lived it, breathed it. His craftsmanship was excellent. His Godchildren, their quality as Paleros, Paleras, Tatas, and Yayas were excellent.

The thing with my Tata is that he has a day job, like a normal person, and so he's not the kind to use his Palo as a source of income to pay his bills. It's when he's off work, at home, that he spends all his time dedicated to Palo and stuff. It's all he does until he goes to sleep at night. And on the weekends, which are his days off, he dedicates those days purely to Palo Mayombe, teaching his Godchildren, working with clients, spending time with his nganga, and so on. It was like Palo was his hobby, something he loved to do which he enjoyed doing. I asked him once, seeing his Fruit: "Tata, why are you so dedicated?"

He says: "Because. This isn't just a religion to me. It's my culture. My way of life. I love it. And I love to share it; it's beautiful. I love to use it to help people. A religion is just a bunch of opinions. A bunch of beliefs. A culture is a way of life. It's how you live life. This is my culture."

Most of the members of my Tata's Palo House were all related to him in some way, and the membership was multi-generational: father-in-law, aunts, uncles, cousins, nephews, second cousins, brothers, in-laws, and so on. The rest were other people who were friends of such family members; and they would bring in their own relatives. I prefer to be cut into such a House because I know for sure that Palo Mayombe has been a cultural practice by that family for many generations. It's easier to authenticate the Lineage of such a House, as opposed to a House which consists of a 25 year-old-guy, his best friend, and their girlfriends and a website. Remember: \$10,000. Which of these two Houses would you give your money too? And out of which would you get the most in return for that money?

Besides the fruit of his action and labor, I paid attention to the very little things. Like there was this one time when me, my Tata, one of his Godchildren were sitting round his nganga, being taught a few things. So he's talking to one of his Godson's about his boss at work who's annoying him. Says he got a piece of paper with her writing on it, gave that paper to his nganga, and "put some brujeria on the bitch," made her sick with a fever, and after saying that he giggled gleefully like a little boy. Some branches and lineages in Palo are against using magic to hurt and harm people, believing that it's bad to do so, and bad karma, so they won't teach you how to do that stuff.

There was this other time, where, after Tata had just sacrificed 5 whole animals, he cracks a dirty joke. It was a funny joke, but the timing, the circumstances, and seemingly arbitrary nature of the joke was the funniest to me. You can gauge a person's capacity of mind – their capacity for organic wisdom – by their level of wits and their level and sense of humor, my Tata has a health load of both. People with a sense of humor, who laugh a lot, who don't take things too seriously, and who are very witty, are often also very wise and intelligent. There is a reason why the Chinese Fat Buddha, also called the Laughing Buddha, is depicted with a big jolly belly and laughing.

After 5 month, I knew he was the man I want to eventually give my \$10,000 to. He was worth my time and money. And so I withdrew my initiation fee with confidence, knowing that he will be, that he is, an excellent Godfather. And thus, my journey into Palo Mayombe began, with my Rayamiento, a very long initiatic ordeal, where the highlight is getting many designs cut on your body with a razor blade.

I'm still a baby in the religion. As such, I have to take baby steps forward, per my Padrino. And so, I haven't learned much of anything about the religion proper. Maybe a prayer or two, some mambos [songs] to memorize, learn about herbs, and a lot of learning Bozal. Mambos are important, you learn the words, and you have to ask about the meaning behind certain enigmatic phrases, so you understand what it is you're singing. There is this one mambo which talks about this one town in Cuba and another town which claims to have Mayombe. The chorus goes "no hay na!" in reference to the town claiming to have Mayombe. I didn't know what "no hay na!" meant. My Godfather explains the whole meaning of that mambo. In the very old days the two towns were battling, and one of the towns claimed to have powerful Mayombe, and we say "no hay na!" meaning "there's nothing there!" or "you ain't got shit!" There's a lot of culture embedded in those mambos.

Every new initiate's thing is to start learning: Bozal. Bozal is the name of an extinct Creole or pidgin language once spoken by Kongo slaves in Cuba. It is a mixture of various Bantu words [of different Bantu/Kongo languages and dialects] with "bad" Spanish. For example, "Buen Dia" is Bozal for "Hello" or "Good Day," and is a lingual corruption of the Spanish term "Buenos Diaz." Today, Bozal

can only be found in Palo, and even then, primarily in the more traditional lineages. And so, Bozal today is technically the sacerdotal “cryptolect” of Palo. Which is really cool, because I love languages, ciphers, and cryptolects!

In Palo, they use Bozal to write and speak about the many secret, or sacred, or private topics and subject matters that the uninitiated [called the “Profane”] aren’t supposed to know about. It’s actually pretty effective. Most of all the songs and prayers are in Bozal, and so you can’t progress to be a priest or priestess of Palo if you don’t know Bozal. And so your elders in Palo expect you to learn it. It’s an important tradition and core element of the religion. I love any culture and religion that is conservative with its traditions. It’s like becoming Catholic and being told to familiarize yourself with Ecclesiastical Latin, or like being Hindu and learning Sanskrit, or like being a Theravadin and studying Pali. And so, it’s weird if a Catholic priest doesn’t know a word of Latin, or a Theravada Buddhist monk not knowing a word of Pali. The same thing with Palo priests and priestesses regarding Bozal. Many of the elders in my lineage are fluent in Bozal.

Malembe mi nsanga in Bozal means ‘hello sister.’ Malembe mi mpangui means ‘hello brother.’ Ntondele means ‘thank you.’ Wanga means ‘witchcraft’ or ‘magical power’ or ‘sorcerous energy.’ Those of you who know Crowley may recognize the word Wanga from this quote from his Book Of The Law: *“Also the mantra and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall teach.”* Nzambi means “God,” and is the origin of the word “Zombie [zonbi in Haitian Creole].” Nsulu means ‘sky’. Ntangu means ‘sun’. Ngonda means ‘moon’. Lutete means ‘stars’. Nza means ‘Cosmos’. Nsi means ‘earth’. Nkunia means ‘tree’. Tata means ‘father’. Yaya means ‘mother’. Ntoto means ‘ground/dirt’. Makaka means ‘coconut’ as well as ‘uncle’. Kinani Kwenda means ‘who comes [here]?’ And so on.

The very second thing you learn or begin to learn are the plants and herbs and sticks, their medicinal and magical properties, and their ritual uses. Plants are very important in Palo, especially if you are a priest or priestess. There can be no Rayamiento without them. And no Palo magic [brujeria] without them either. There is simply no point to getting into Palo if you don’t learn about the herbs and plants. Because you wouldn’t be able to do anything. The most important plants to learn about are the ones used in the ritual of initiation, like the ones that are needed to make Mamba. And so, as a new initiate, all you really learn are the basics, the language and the plants. If you’re lucky, your Godparent will give you your chamalongos. My Godfather gave me my chamalongos a couple months after I got cut! They’re so cool! In other Houses, you get your chamalongos when you’re a priest/ess.

Most of what I have been learning is the Cultural side of Palo. All old religions [and organizations such as the Freemasons] that have been around for a very long time have 1) a cultural side [practices and customs, 2) an ideological side [teachings and beliefs]. You learn the cultural side of Palo like you would learn any culture: by doing what everyone else does, what you are told to do, and by observing others. And it’s the cultural side of Palo that you definitely cannot learn or find in books or on the internet. Especially the many cultural nuances.

To learn the cultural side of Palo my Padrino [Godfather] calls me to every initiation ceremony he has. These initiation ceremonies take up to 10 hours, and during all that time you’re doing something. Like any culture, the culture of Palo follows the universal 80/20 rule, meaning that 80% of the culture is composed of small customs and 20% are composed of big customs. Big customs are what outsiders notice easily in a different race’s cultural practices. For example, as outsiders, when we hear about Islam, we think of praying to Mecca five times a day. That’s a big element of Islamic culture. A small element of Islamic culture that outsiders don’t know about because such small elements are hard to see, is that a Muslim prays to Allah when entering the home of a non-Muslim. A big cultural belief of Islam most of us outsiders know of is that it is forbidden to have any kind of graven images in Islam. A tiny cultural belief in Islam most outsiders aren’t aware of is that it is believed that to give birth to the Prophet without him being born with sin like a normal mortal, it is believed in some Islamic cultures that Muhammad’s mother gave birth to him via her armpit.

Being familiar with the small elements of a culture is how you can tell a person has been immersed in that culture, or has been exposed to it directly. Another example of big and small customs: meditation is a big cultural element of Buddhism that everyone knows about. A little cultural element of Buddhism is that when we offer fruits to a monk, we have to use a knife to make a cut in the fruit before offering it to the monk. A funny and ironic example of a big and small cultural element of Buddhism: most outsiders know from reading about Buddhism that Buddhism rejects the Hindu concept of an "Atma." The small cultural element of Buddhism that most outsiders don't know is that in Theravada Buddhism, a monk speaks the sacerdotal register, and in said register, the word "Atma" means "I," "Me," and "Myself," and so a monk will use the word Atma when referring to himself in speech.

Palo has been around for so long it has an ancient culture made up of hundreds of customs and observances and practices. One such cultural custom you learn from observing, helping out, and being taught by your elders is how to properly kill an animal in the most humane way. You can't learn it from a book. This is very important in Mayombe, because you don't want the animal to suffer. This is actually one of the first things you learn. To properly kill an animal - say a rooster - you first need two people: one to hold the rooster, the other does the cutting. Second the sacrificial knife has to be as sharp as you can get it. Since our Godfather is busy preparing for the ceremony, we usually help him by sharpening a few knives and setting them aside.

When the time comes to sacrifice the rooster, the animal is held belly up and neck over the nganga. Wings and legs are held tight. If it is a goat being sacrificed, you have to hold the four legs in a certain way, like you're hog-tying them, so that way the goat doesn't kick you in your eyes with its sharp hooves; that shit will make your eyeballs fly out of your eye socket! The point of the knife is placed at the spot where the neck meets the chin. Why? Because that's where the wind-pipe and jugular veins diverge away from each other. The point of the knife is placed at that spot and in between the wind-pipe and jugular. The blade of the knife is facing the jugular, and the dull side is facing the wind-pipe. In that position you force the knife thru the neck rapidly in one piercing motion. This penetrates the jugular veins. The wind-pipe is not cut, lest the animal suffers by choking and drowning in its own blood. The blade of the knife is twisted about 30-40 degrees to allow the blood to run off the blade into the nganga. This draining of that blood will cause the rooster to pass out and become unconscious within a matter of seconds.

Something interesting you will only see in real life, being exposed to the actual culture of Palo: before the rooster is sacrificed, the Tata [or you] say a prayer, and basically ask the rooster permission to sacrifice it. The rooster is naturally screaming and fighting for its life when you pull it out of the cage. As the Tata prays and asks the rooster for permission, it gradually stops fighting. Then something very cool happens: the Tata places the rooster to lay on the nganga and we all become silent for a few seconds, to honor the rooster for letting us offer its life to the nganga. The rooster is still and not moving or screaming or struggling. This is a sign that tells you the rooster has given you permission to take its life. Then you commence to cut its throat. I've seen videos of powerful Tatas from Palo Bryumba who can pray and sing mambos to a rooster, then lay it on the ground in front of their nganga and the rooster slowly dies on its own without anyone killing it.

So, when the blood has been drained, you then turn the blade around to face the wind-pipe. You proceed to sever the wind-pipe, and cut all the way thru the front of the neck. Then you turn your knife around again, blade facing towards the spine. You will be severing the spine. But, when you make this cut, you !MUST! stay as close to the jaw line as possible! The blade has to be as close to the chin and jaw as possible, because if you cut any lower, you will be causing the animal to suffer. As your blade cuts the spine, it flows the contour of the back of the head. You want to sever the spine at the pivot, which is where the spine enters the back of the head. You are not allowed to use your knife to chop the spinal bones, because this will cause the animal to suffer. You have to skillfully cut the spine. The spinal cord is thus severed, and the rest of the neck can be cut off, decapitating the head. The head is placed into the nganga.

Most people will think that knowing or being educated about a religion's ideology and teachings means that you are versed in such religion. In actuality, it's knowing the little details [nuances] of a culture and/or religion that is indicative of direct exposure and

immersion. Much like how language works. Most of us who are raised speaking English here in America can tell if a person learned English as a second language, even online, because of a lack of lingual nuances that we native English speakers have and use, such as slang, local argots, shades of meaning of words, and so on.

Palo's culture is realistically a thousand years old, if not older. And it's culture is pregnant and rich with cultural elements, not just teachings. In the modern West, when we hear the word "religion" we often only think of teachings, ideology, and belief system. It's hard for a Westerner to imagine that in many parts of the world, outside of the West, the concepts and words "religion" and "culture" are the same words. To a native Hindu, his culture and religion are the same thing. To a native Arab, his culture and religion is the same thing. To me - being born and raised in my Southeast Asian culture - Buddhism is firstly my people's culture and only secondly is it a belief system; 99% of the people of Southeast Asia have never read a single thing on Buddhism. And in our language, the word for "religion" and "culture" is the same word.

And so when you spend 10 hours a day exposed to Palo [during Rayamientos and so on], helping out with things, and being told by your elders to do things, you learn the culture, the many little cultural nuances, the practical elements of Palo, which you can't learn from a book or the internet. It is - like all living cultures - passed down from person to person, generation to generation. In this way, a memplex is able to live a very long time. Culture is very conservative with its memes. Whereas a belief, opinion, view, doctrine will change as often as a mind changes. For example: during your own lifetime, how often has your mind changed regarding your world views... and during the same lifetime have you ever discontinued the cultural practice of eating dinner with a knife and fork to eat dinner like us Asians do, with chopsticks and spoons?

Organization & Culture

Being a member of various groups is a good experience. It teaches you how a coherent occult group or secret society is organized. Not only organized as an institution, but organized to disseminate its curricula to its members. Most secret occult groups these days have adopted cyberspace and digital media as a secondary means to transmit data and information and keep its members connected.

I'm currently a member of two secret "occult" societies. A Taoist Sorcery Faction and House of Palo. Both are very organized and coherent. My Faction is supremely far more organized than my Palo House.

My Faction is so organized, every member must get all of their supplies - incense, candles, FU paper, ink, brushes, altar paraphernalia, etc - from the same single person! This person in the Faction is called the Dai Sifu. All supplied and material the Faction needs is bought by one person and sent to the Dai Sifu. The Dai Sifu consecrates and charges everything and distributes them to Faction members. The Grand Master of the Faction only teaches. Another type of Sifu strictly operates the Faction's websites, and another Sifu collects digital data into a collective Google Drive to share with everybody. And so, in the Faction, the organization is heavily specialized, where every Sifu has a single specialized function they do.

In the Faction there are strict rules to follow. One major rule we all have to follow is that all members of the Faction must obtain all supplies from the Dai Sifu. If you buy anything from outside the Faction, like incense at your local Asian store, you get kicked out of the Faction. Another rule is at the end of each month all members contribute money to the Faction to support the Faction's needs. It's like your body takes a tax of all the air and nutrients you take in and distributes it to all organs of the body.

Although our Faction has a private office where we meet occasionally, our Faction utilized LINE chat as a constant means to all stay connected, and for the Grand Master to constantly disseminate notes, instructions, tutorials, answer questions anybody has, and so on. One rule is when you are newly learning anything, you have to record yourself practicing the prayers, chants, recitations/singing of scriptures [all in Cantonese], via LINE chat for the Grand Master and Sifus to evaluate so they can instruct and correct you.

Another rule is that every member needs have the same altar set up, with all the same things on it. It gets stricter: when you begin to set up your altar you have to get the location you will place your altar approved by your superiors in the Faction. All together, everything you need to build a big altar, including the robes costs around \$900 USD. Each year you have to buy a dozen FU from headquarters to place on your altar to charge it; that costs \$500 per year. And so, Taoist Sorcery is a pretty expensive “hobby.”

Another rule is that all members who live close together in driving distance must physically know each other, hang out, and develop a familial relationship. I live around Hacienda Heights, which has a ton of Chinese people, and so I have a big handful of brothers and sister who belong to our Faction.

Another rule is that every day, all members have to report to our Faction’s private LINE chat and interact with other members. If not, you get kicked out. The concept of Family, Honor, and Loyalty is a big deal in Chinese culture, and most Factions cultivate a Familial bond with their members. Similar to how Freemasonry is.

You’re probably wondering why so strict? It’s called Conservatism and Culture. You Conserve the Tradition and Culture. Culture - customs and practices [praxis] - is important because a memplex, such as a curriculum and tradition of sorcery and magic, is transmitted better when the matrix of culture is coherent. It’s like gunpowder: if you use gunpowder to make a line and all the powder is uniform, coherent, and touching each other, the fire can easily travel across that line. But if your gunpowder is incoherent, where you have a little pile here and a pile there, there are gaps in your line of gunpowder, the fire is not able to transmit.

And thus: the more strict and coherent your culture is, the more better it is for you to get your inheritance. And also the better of a chance your institution has to survive the passing of time and generation, to teach new generations its curricula and corpus of magic and sorcery. Makes sense right? You join the Faction or occult school to inherit its traditions, right? You paid money for that shit right? Do you want your money’s worth? Do you want the whole tradition as it was known and practiced since hundreds of years ago? Or do you want shitty bits and pieces of incoherent watered down data? If you want the whole tradition and all of the secrets in its purest form as possible: then deal with the fucking strictness of the culture. It’s simple really.

The more liberal an institution is with its culture and rules / regulations, the weaker it is. Weak meaning it lacks the potency to survive time and the passing of generations. And weak as in it is too incoherent a memplex to retain its corpus intact and pass it all down intact. When you have a Liberal institution, the “telephone effect” affects your institution.

What’s the telephone effect? I remember that from the Third Grade, when I was little. In class our teach had us sit in a circle. She would whisper something in one student’s ear. That student would whisper that in the next student’s ear. And so on, until the whisper reached the teacher again. It was funny because when the whisper reached the teacher again, it wasn’t what the teacher had whispered Originally!

That's the Telephone Effect. Meaning that your institution is so incoherent, it can't maintain its own identity, culture, and corpus. With each new member, each new generation, little by little something is lost and somebody adds something new into the mix. Eventually, you end up a load of crap. Thus: there is no Tradition or the inheritance of Tradition. There are no two ways about it: you are either a Traditionalist or a Liberal. It's in your ethos and makeup as a person. Me, personally: I'm a Traditionalist. I prefer strict culture, rules, and regulations. Because I know the end result.

In Palo we have our House as the physical meeting place. Your Palo House is usually the residence of your Godparents: their actual home. The same with Santeria. It's where all the initiation ceremonies take place, where a majority of the learning of the culture and tradition also takes place. You physically learn and inherit the tradition from your elders in Palo. But, Palo has adapted to the development of the times. Palo also uses various forms of electronic communication like cell phones, texting, Telegram as a means of staying in touch and sharing information.

Palo is not so strict and organized as Taoist Factions. There are rules you have to follow. One major rule is that Palo is a secret oral tradition, and so as an initiate whatever you learn and see, is private and of course should not be shared with anybody outside of your House. Just because you are a Palero doesn't mean you can visit my Godfather's Palo House and watch how we do things. And vice versa: just because I am a Palo initiate does mean shit to your Godparents and the House they govern. My Godfather will not let anybody who was not cut into his House into his home.

Another rule in our House is: no gossiping about House members! You can't talk shit about your Godsiblings or Godparents. Or you get brought before the nganga to be judged. If the nganga says you've done wrong, the punishment is to either leave the House [get kicked out] or get 21 beatings with the flat side of a machete to your back.

Another House rule is that Godparents are not allow to have sexual relations with their Godchildren! That's a rule that is Palo-wide. You're not considered a real or honorable priest or priestess of the religion of Palo if you break that rule. It's a big no-no. Another rule is that Godsiblings shouldn't sleep with each other either... shouldn't.

This is because of ancient tradition. Back in Cuba, during the days of slavery - remember Palo was brought to Cuba by the Kongo Captives - the slaves were treated like animals where they were torn from their blood family, from their parents, and sold to sugar-cane plantations. And so, as a slave, you didn't have a family. That was rough, because you had nobody to help take care of you, if you got sick or old? If you needed food? Without family back then, you had nobody to rely on for anything, as a slave.

And so, the cool thing is these slaves brought with them their African secret societies: Abakua which shares things in common with Palo. So these slaves utilized the structure and initiation ceremonies of their secret societies to create a surrogate family. Although those olden time Kongo slaves did not have blood families, they did have their Tribal affiliations, and so the surrogate families in the old days were based on common tribal affiliation. That's what a "House" in Palo and Santeria actually are: spiritual surrogate families. You go thru a secret initiation ritual, which involves bloodletting. You take Oath's to love and honor your natural parents but also your Godparents. To love and honor your natural siblings, but also your Godsiblings. And so, by ancient tradition, your Palo House is your family. In ancient times, as a slave, it was the only family you had to rely on.

And there is a benefactorial system to a Palo House or Santeria House. The ancient system - in proper context to those old slave days - was that as my Godchildren, you promise to take care of me when I'm sick or old, and in return, I promise to give you your inheritance: the secret traditions of the magic and sorcery I inherited from my elders. You see? It was a fair trade off. You care for your Godparents, and in return, it is their duty to pass down to you the whole tradition in as pure a form as they themselves got it.

In the old days, it became a mark of prestige when you were a slave and you had a lot of Godchildren. God had blessed you with all those Godchildren to love you and help care for you. It's still considered a great blessing. There are cultural steps up the totem pole in Palo. You first get initiated. Then you become a priest or priestess with your own nganga. After that you cut/scratch your own Godchildren, becoming a Godparent. And there is a step above that: to be a God-Grandparent, which is super prestigious. A God-Grandfather or God-Grandmother is when your own Godchildren become priests and priestess with their own ngangas and they have their own Godchildren. In Palo culture, it's a bad omen when you have been in the religion for a long time, and you're an old man or woman, and God has not blessed you with any Godchildren of your own.

And so, a religion, as a memplex, is a living cybernetic super-organism. It evolves slowly, and adapts to its environment. As the living organism, the more coherent its culture is, the better of a chance it has to transmit its memes to a future generation. Because for a memplex, the Culture is its body. And so, over time, that Culture will develop more pathways to share and transmit information. The circulation of information between the units of a cybernetic organism/system is vital to that system's system integrity, longevity, and potency.

A group, or institution, or organization, that is disorganized, has members that are not connected as a community, lacks pathways of information flow, is weak, won't survive the passing of time. Information flow even in biological organisms is of vital importance: it's why we have 5 senses... why organisms have spent billions of years not only developing as many pathways of information feedback as possible, but have also developed nervous systems to process all that information. Like a biological organism, over the years the religion of Palo has developed into 4 main "breeds." Like how the dog species consists of many "breeds." Each dog breed looks and behaves very differently from one another, but they are all dogs. And so Palo is the same way. There are many "breeds" of Palo called "Ramas" which means Branches [of a tree].

Branches & Syncretism

Palo has 4 main branches: 1) Palo Mayombe, 2) Palo Briyumba, 3) Palo Monte, & 3) Palo Kimbisa. Like how Christianity has three main Branches: Catholicism, Orthodoxism, and Protestantism. Like how Buddhism has three main Branches: Theravada, Mahayana, Vajrayana. Like how Wicca has many lineages, sects, and denominations, referred to as "Traditions." Just because you're a Mormon doesn't mean you do and believe and practice the same things a Catholic does. Just because you are a Theravadin [Theravada Buddhist like me] doesn't mean you do and believe and practice and read the same stuff New Age Buddhists, Mahayana Buddhists, and Tibetan Buddhists do. Just because you are a Traditional British Alexandrian Wiccan doesn't mean you do, believe, and practice the same things American Eclectic New Age Wiccans do. Therefore, saying that you are Palo is just as generic, generalized, and nebulous as telling someone you are a Christian, Buddhist, or Wiccan.

In general/generic parlance, people use the branch name "Palo Mayombe" to mean and refer to the entire religion of Palo itself, regardless of the branch. In Cuba, people in general will use the branch name Palo Monte [which is syncretized with Catholicism] to mean and refer to the entire religion of Palo. So much so that a lot of people in and out of Palo think "Palo Monte" is the actual name of the religion itself and that there are only 3 Branches. That's like calling and referring to whole of Christianity - regardless of denomination - "Catholicism." Everybody [the generic mundane public] recognizes the term "Palo Mayombe," but nobody knows or gives a shit about Palo Shamalongo, you see? Palo Shamalongo by the way is a minor branch of Palo found mainly in South America where it's their tradition to make tiny ngangas that fit in the palm of your hand! I've seen one, it's cute. And so calling the whole religion of Palo [or Las Reglas de Congo], "Palo Mayombe" is a misnomer and actually incorrect.

Each branch [called a Rama] in Palo is very different, with their own traditions, views, and ways of doing things. Like how Hinduism is actually an umbrella term for many denominations, sects and schools of thought that teach and practice very different things, for examples: Vedanta, Advaita, Shaivism, Vaishnavism, Shaktism, Smartism, Hare Krishna, etc. It's really myopic, ignorant, and uneducated to say that all of those Hindu denominations teach the same thing, have the same weltanschauung, have the same views and values, practice the same ceremonies, pray the same prayers, believe the same things, practice the same yoga and tantric shit, just because they are all Hindus; don't you think?

Mayombe proper is strictly mono-pantheistic. There is only One Deity, and it is Nzambi Ampungu [God], also called Nzambi. But Nzambi is everything: Nzambi is the earth, the sun, everything in the earth, me, you, the air we breathe, the food we eat, the animals we sacrifice, our urine and excrement, clouds, maggots, rain, the stars. Nzambi is everything manifested. He started as something called a "Pensamiento," which means a "Thought," and manifested as everything physical. In the same exact way that everything in our human civilization first actually began as a Thought, an Idea, a Conceptualization in somebody's mind, and thru the process of Causation and Effort, those Thought and Ideas [made of mind-essence] became Things, via that process of Causality, which the Buddha called "kamma."

Philosophically: It's "Absolutism," which is the concept that whatever exists, exists within God. That nothing exists beyond God. Because whatever God is, is the Fundamental substrate or essence out of which, from which all things arise. In Other words, the Divine, the Numinous, is the Fundamental Matrix. And so Matrical Absolutism points at, suggests, implies an inherent Pantheism. Pan+Theism meaning that All [pan] is God [theos]. Theos being related to words like Dyaus, Dyeus, Zeus ['sdeus'], Deus, Jupiter [see Dyaus], Deva, Dep [Pali version of Deva] and Dip [Pali for Light]. Which arise from an ancient Proto-Indo-European root "Dyeu" which is explained as:

***dyeu-**

Proto-Indo-European root meaning "to shine," in derivatives "sky, heaven, god."

It forms all or part of: **adieu**; **adios**; **adjourn**; **Asmodeus**; **circadian**; **deific**; **deify**; **deism**; **deity**; **deodand**; **deus ex machina**; **deva**; **dial**; **diary**; **Diana**; **Dianthus**; **diet** (n.2) "assembly;" **Dioscuri**; **Dis**; **dismal**; **diurnal**; **diva**; **Dives**; **divine**; **joss**; **journal**; **journalist**; **journey**; **Jove**; **jovial**; **Julia**; **Julius**; **July**; **Jupiter**; **meridian**; **Midi**; **per diem**; **psychedelic**; **quotidian**; **sojourn**; **Tuesday**; **Zeus**.

It is the hypothetical source of/evidence for its existence is provided by: Sanskrit *deva* "god" (literally "shining one"); *diva* "by day;" Avestan *dava-* "spirit, demon;" Greek *delos* "clear;" Latin *dies* "day," *deus* "god;" Welsh *diw*, Breton *deiz* "day;" Armenian *tiw* "day;" Lithuanian *dievas* "god," *diena* "day;" Old Church Slavonic *dini*, Polish *dzień*, Russian *den* "day;" Old Norse *tívar* "gods;" Old English *Tig*, genitive *Tiwes*, name of a god.

And so "Theos" in Pan+Theism, points at the Original, Primeval, Spiritual [supra-natural] Light, which is the "heavenly-essence," the "spirit-Stuff" that All Things [pan] arise from. Supra-Natural meaning "Above Nature/Earth" and the Sky/Heaven is what? Above Nature/Earth. Analogously like how ice, snow, water, vapor, clouds, all arise from - are made of - the same Fundamental, "Primeval" stuff we call H2O [the water molecule]. And so pantheism, when properly understood, further implies Animism: meaning that Spirit [anima/animus] is present in all things. And Palo by nature is an ancient animistic religion.

A quick note on Theos & Zeus & Deus: The word "Zeus" in old times and in spoken Greek, is/was pronounced as: "sdeus/zdeus" the Greek letter "Z" is pronounced as an "ZD/DZ". Furthermore, in spoken Greek, and in old times, the Greek letter "D" makes the sound "Th," and so when spoken - **ISPOKEN!** - the word "zeus" and the ancient name "zeu pater" sounds like this: sTheus & sTheu

Pater. And so the word “Theos” is indeed related to the root “Zeu” [sdeu], and to the Latin word Deus and the Sanskrit root Dev and the Pali word Dep, all meaning the same exact thing.

Regarding the mutation of “V” into “U” and vice versa: it’s simple and happens frequently, for example, consider the Sanskrit word **Dve** meaning Two [2], the Latin **Duo** meaning Two [2], the Greek **ἄϋο** [pronounced: Thee-oh] meaning Two [2], and the modern French **Deux** meaning Two [2] and all the languages that have the word **Du** meaning Two [2]. In Hinduism and Mahayana Buddhism, the Sanskrit word “Svaha” is often uttered after a prayer or recitation of a sutra, meaning something similar to the English word “Amen.” Svaha literally means “Said Good,” or “Well Spoken,” and comes from two root words: Su meaning “Good,” and Ah meaning “To Call.” Regarding the mutation of “V” into a “P/B” and vice versa: it happens very often, for example, even within the same Pali language, the word Vak meaning “Word” [related to the root Voc- in Vocabulary] is pronounced as Bak or Pak [which is Khmer for “Word”]. Also the Spanish word Vasura meaning “Trash,” as far as Mexican Spanish goes, is almost always pronounced as “Basura,” likewise: Vianka ends up being “Bianka” in Mexican Spanish.

And so anyways, that Theos in Pan+Theism, Nzambi - that matrical Spirit, that Original and Primeval Substance - is the Creator, and is in and of every-Thing. Just like Mindspace: every thought, idea, opinion, image, day dream, night dream you can ever have, arises out of, is made from that Mindspace. Mindspace, in this context, is both the Creator and the substance of creation as well as the container of that which has been created, the creature. That is Matrical Absolutism. Natural Philosophy is simple, if you have the right models to work with. It all must be simple, otherwise it defies the Law of Parsimony.

Causation, Causality, Karma, Kamma, according to Natural Philosophy, is thus the actual Process of Creation. Think about it. When I was younger and more ignorant, I was thinking about how the God of the Bible was lazy: he created everything in 6 days, then he rested on the 7th, and then never created anything again. As I grew older, and began to study Natural Philosophy, I realized I was wrong. Causality is the Process of Creation happening right before our eyes. For example: wind blows, that wind Causes an apple to fall to the ground from a tree, the apple decomposes and its seeds grow roots, the seeds become saplings, then they become trees. That’s Creation: new trees. Another example: the sun shines its heated light into the earth, that light causes plants to photosynthesize and they make oxygen, we breathe the oxygen, and herbivores eat the plants. That’s Creation. Last example: the environment changes, some animals are Caused to gradually adapt to the new environment, and thru their gradual Casual adaptation, evolution happens, and new creatures [species] emerge. That’s Creation. God never stopped creating.

In Mayombe proper, the mpungu are Forces in Nature that govern and help maintain the Natural Order, the Created World. They aren’t deities, they are named forces of Nature. You can work with them, just like you can work with gravity and air lift to make a plane fly, but do we worship and be all supplicating to gravity and air currents like they are things to be worshiped and venerated at shrines right? The only things we venerate [revere] in Mayombe are Nzambi and our Ancestors and Mother Nature.

In the other branches of Palo, because they have been influenced by Santeria, and by Haitian Vodou with the case of Kimbisa, they equate the mpungus with the Orishas. And so to them, the mpungos are divinities who are venerated, like how Orishas and Vodou Lwas are venerated and worshiped. I got cut into Palo Mayombe proper [meaning the actual branch of Mayombe]. Mayombe is the oldest branch of Palo; all other branches came out of Mayombe; it’s also the branch of Palo that is the least mixed or syncretized with anything. In branches like Palo Monte and Palo Kimbisa, their Houses will venerate Catholic Saints, use Holy Water, put Crucifixes in their ngangas, even venerate the Orishas of Santeria, and so on. That doesn’t happen in Mayombe.

There is a lot of mixing in the other branches of Palo, and in many Houses in general. The mixing can be seen in simple things, such as the use of Collar de Banderas, which is an innovation inspired by the colored beaded necklaces [elekes] of Santeria. My House and its lineage is very traditional and don’t make or use those Collar de Banderas, which are beaded necklaces you wear from

shoulder to waist. We also don't make and give out Libretas to new initiate, if you want to learn anything: you have to participate, observe, and ask your elders, or you don't learn shit.

Mixing can also be found in the divination tools used. The picture below is not Palo in anyway, but they use it in mixed houses:



They look like 8 chamalongos on a chain. It's called an "Opele" and traditionally are made from Opele seeds, not from coconut disks. This is straight up Ifa, which is a whole other religious divination thing from some other part of Africa that is not the Congo. Ifa has absolutely nothing to do with Palo. Ifa is a system of divination [speaking with spirits] used in the Orisha worship of Nigeria and Santeria as well as in the Vodun [Voodoo] of Benin & Togo where it is known as "Fa," and sometimes as "Afa." If your "Palo" priest is using that Ifa stuff, he's wearing colored beads, and has a clean nganga that looks too nice and spotless, run away: he's not a real Palo priest. What a traditional opele looks like:



When they use the Opele divination chain, to give you a reading, it means that their Palo is watered down and heavily mixed with and influenced by Santeria. So the question is: do you want to learn Palo or Santeria? Why not go to Santeria to get the straight dope, instead of the mixed and bastardized stuff? Why pay thousands of dollars to learn watered down Palo mixed with made up stuff and Santeria? This is also typical now:



In mixed houses, lineages, and branches, they will use 21 cowrie shells to do their readings. This is Santeria straight up, because the cowrie shells are sacred in Santeria, and they use 21 of them in their readings. Santeria is from Nigeria not Congo.

In Southeast Asia, we use cowrie shells too in our indigenous magic. The magically charged shells are placed in water, a mantra in Pali is chanted, and a sorcerous blade is used to swirl the water. The water becomes holy water. We also make amulets out of them.



It's like you moved to England and you wanted to get into the local culture and traditions, so you join a local Anglican church, but the priests are all French Catholic priests, they speak French, and do French Catholic rites and use Catholic religious paraphernalia. So the question is: are you getting traditional English Anglicanism? When they give you your reading with the shells, they will - should be - saying a prayer to the shells, they will be saying your full name, and the shells touch your forehead. Ask the priest or

priestess what language they are praying in. They should be using Bozal which is an old dialect made up of Spanish and kiKongo. In general they will tell you they are using kiKongo. If they say they are using Yoruba, then that's not Palo. Yoruba is Nigerian and is the language of Santeria and Ifa.

I have a Palero friend who has one of these mixed Padrinos [Godfathers/Priest]. He asked me many months ago what "steps" my Padrino made me take to get my Rayamiento. I gave him a confused look, not understanding him, and I said: "He first gave me a reading with the shells. Then he gave me a misa. Then I sat in front of his nganga and he asked the nganag with his chamalongos if the nganga will accept me. Then I got my Rayamiento." My friend goes: "No. There are steps you have to take before getting a Rayamiento. First you have to get your Mano de Orula, pointing at a beaded bracelet he wore that was green and yellow. Second step is to get your Santo. Third is your Rayamiento."

That Palo friend was confused, because the Palo he got into was heavily mixed with Santeria and Ifa. Mano de Orula is not Palo in any way, shape or form. It's Ifa. Three Babalawos are needed to give you your Mano de Orula. Babalawos are not priests of Palo in any way. Getting your "Santo" is vernacular talk for getting the first few initiations [Orishas] in Santeria; which has nothing to do with the religion of Palo. Santeria is Santeria, originating ultimately from Yorubaland in Nigeria from the Yoruba people. That's got shit to do with the Congo and Kongo people.

My Palo friend asked me if my Padrino was a Babalawo. I said no with a confused look on my face, wondering why he's bringing up Santeria and Ifa stuff. I told my friend that my Padrino wasn't a Babalawo, he's a Tata of Palo Mayombe. My friend gave me a surprised look. As if something was wrong, and he says to me: "He's not a Babalawo?" That's like telling me that if I want to be a Buddhist I should get initiated into Buddhism by a Jesuit priest. What's Buddhism and Jesuit priests have to do with each other? Nigeria is Nigeria, Congo is Congo: two different countries separated by at least a thousand miles, two different races of people, two different cultures, two different languages, and two different ancient religions. Therefore: they aren't the same thing. And so therefore, if you want to get initiated into a Congo religion: does it make any sense to go to a Nigerian high priest? That's like saying that if you want to be an Episcopalian: you have to get baptized by a Russian Orthodox priest.

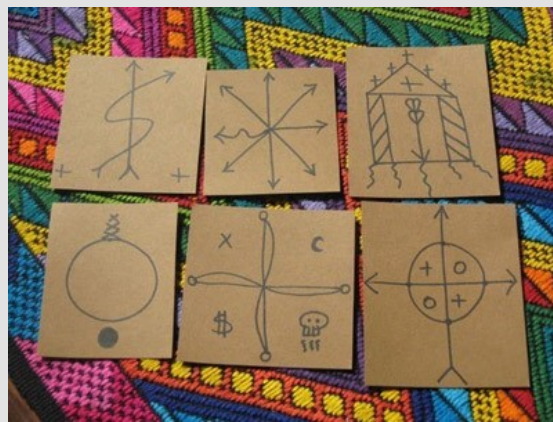
A lot of misinformed people will believe and perpetuate the idea that Palo borrowed and stole shit from Santeria, that's why Palo and Santeria share so much in common, so they believe. That's partially true, but only because people today mix the two together into a bastardization. The historical fact is that Palo came first and then Santeria, and thus Santeria borrowed from Palo in the very olden days. Up to 90% of the Black slaves brought to Cuba were from the Congo and not from Nigeria. Santeria is a syncretism of Yoruba Religion and Catholicism. Yoruba is a language, culture, and ethnicity that comes from Yorubaland in Nigeria.

Yes Santeria and Palo share many things in common, but only because when the Yoruba people were brought to Cuba, they shared slave houses with the Kongo slaves, and so they borrowed elements from the Kongo people's religion as well as from Catholicism. This can easily be proven by simply going to Yorubaland and studying the original Yoruba people's Orisha worship, which still exists today. There are 100 million Orisha worshippers [mostly Yoruba people] in Nigeria today, and their Orisha religion is not syncretized with Catholicism. Orisha worship in Nigeria and Palo don't actually share much in common.

Why do Palo people mix Palo with Santeria today? Well, it's simple: Ego and Money and Marketing are the three main reasons. This is how it works: You get cut into Palo and are an apprentice to your Godfather. You learn the basics of Palo. Eventually, you become a priest yourself and get your own nganga. You figure out that just because you have an nganga, doesn't mean shit: you still have a decade of learning to do. Palo is an ancient tradition and you can't learn the whole entire thing in two years.

But you can't wait 10 years! You want to be a big shot Godfather yourself and have underlings look up to you and give you money from initiations and shit. So what do you do? You fill in all that empty space in your mind regarding what you don't know about Palo with Santeria shit you get from books, the internet, and observation of Santeria culture and tradition. Santeria has a far bigger population [members] and more well known than Palo, and as a hot shot Palo priest who wants to get a lot of Godchildren, you'll mix your shit with Santeria to attract a Santeria audience.

Today you have such priests in Palo who even mix their shit with Goetia magic! All this makes you look like you know a lot of shit about magic and sorcery. It makes you look like a hot shot Palo priest. But do you really know anything about Palo? No. And the more important question is: are your Godchildren you initiate actually getting real Palo, traditional Palo, pure Palo? No, they aren't. They're getting watered down shit. And so you initiate Godchildren with your nganga, and two years later your Godchildren get their own nganga, and they do what you do: fill in the blanks they don't know about Palo with shit they garner from other religions and magical traditions, and they make shit up as well [innovation]. And then there are just plain dummies who do this shit:



It's some "Santeria Church" that has a website teaching and selling Santeria and Palo. One of the things they are selling are powerful magic Palo patipembas that's supposed to do all sorts of stuff for you. And that picture is what it looks like that they are selling! It's literally Patipembas they find on the internet, and they draw that shit on cardboard with a marker! And people fall for this shit!?

This Santeria Church don't seem to understand that each branch in Palo and each lineage has their own patipembas and that patipembas from one lineage has no power when used by another lineage without the licensia and treaties. And the people that fall for fraudsters like this Santeria Church likewise don't know such details about Palo.

Even something as simple as the chamalongos differ from branch to branch and lineage to lineage. In Palo lineages that are influenced by Santeria, they use the Yes/No patterns and names of such patterns from Santeria's Obi Divination. In Mayombe we have different [traditional] names and meanings for such patterns and so on that are Kongo. So for example, what is a "maybe" chamalongo pattern in one of those Santeria mixed lineages [called "etawa" which is Yoruba/Santeria] means a something different in Mayombe. Here's a question: if you're Mayombe, what are the names of the 5 chamalongo patterns and what do they mean? It's not Alafia, Etawa, Eyeife, Ocana, and Ocana Yekun; that's Yoruba / Santeria / Obi divination stuff. And it's not: Matuba, Kisalu, Budelele, Nzanza, and Kufwa. And so: it's stupid groups like this Santeria Church, along with Palo priests and priestess looking to be hot shots, and an ill-informed public/audience that perpetuates this cycle of mixing and watering down Palo, and selling fake [initiations, pots, magic, etc] shit to people uneducated about Palo who don't know any better.

And that cycle goes on, such that today, most Palo houses are mixed houses that have watered down Palo heavily mixed with non-Palo stuff. It's the shit you will find on the internet and in Amazon books, like that Montenegro fraudster is mixing Palo with Quimbanda. Mayombe proper and traditional Palo [of whatever branch] cannot be found in books or the internet. It's an oral tradition, and it takes years to learn and acquire everything from your Godfather and elders. Traditional Palo today, along with many of its old secrets, is dying away with the elders; elders as in old people in Palo. If you find a House and Lineage with elders who spent decades in the religion, like I did, you are fortunate. The younger generation of Palo priests and priestesses [facebook and youtube generation] mix their shit and come from mixed Houses.

And so, if you are getting your reading to see if you can get cut/scratched into Palo, and your priest guy tells you that you first need to get Mano de Orula from him [thousands of dollars], then get your Santo from him [thousands of more dollars], before you can get a Rayamiento: run away fast! He's ripping you off, because that's a lot of money you're going to be giving him. That shit has nothing to do with Palo; it's Santeria. There is no central authority in Palo. Like there is none in Wicca. And so the priest and priestess of every Palo House has the license to do and incorporate whatever they want into their Palo House. Just like the high priest and priestess of a Wiccan coven have the freedom and license to use and incorporate whatever they want into their coven, because every coven is independent. That all means there is a lot of mixing and innovations going on.

Some scam priests will tell you that you need to be initiated by a Cuban Palo priest to get the "real deal" because Palo came from Cuba, and anything else is fake. Some will even say that you have to go to Cuba to get initiated. That's the same line of logic where I tell you that the only authentic Mexican food is in Mexico, and you have to travel to Italy to eat real deal authentic Italian food. It's retarded. Like there's no such thing as authentic Chinese food in America. Don't you think Chinese people, and Italians, and Mexicans have migrated to America and brought with them their culture and cuisine? What planet do you live on?

I eat authentic Chinese food every other day! I'm sick of it. What's a real common authentic Chinese everyday thing you eat if you're Chinese? White rice + soy sauce + Chinese sausage. I like it, it tastes good. What's an everyday thing you eat if you are Vietnamese? White rice + fish sauce + cooked egg yolk mixed in with your rice and fish sauce. The point is: the "authentic" food that a folk or race of people eat on an everyday basis isn't the fancy stuff you find in restaurants. Likewise with the authentic everyday practices, observances, and spiritual stuff of a people's religion and culture: such my culture, or such as Palo. The nganga? That's a big fancy element of Palo culture. The Palo magic [brujeria]? That's big fancy stuff. Comparable analogously to the holiday BBQ you make with family and friends versus the everyday food you eat. Not everyday is a holiday, and nobody BBQs everyday.

The authentic everyday Palo Mayombe stuff looks like this: every morning you fill a little bowl made from a gourd with some fresh water, go outside to greet the rising sun, you say something like: "Good morning sun, I greet you," and then you dip your finger into the water, and perform a libation to the sun by dripping three drops of water to the ground for it. You do this again when the sun sets. Another authentic everyday thing you do in Palo: you go to your back yard, stand in front of your guava tree, talk to it saying something like: "My daughter has diarrhea. May I have permission to take some of your leaves to heal her? Will you please put some of your medicinal properties into these specific leaves I'm touching. I'll cut them later this evening and make a tea for my daughter. Thank you." So you have to go to Cuba to get that authentic stuff? What are you, retarded? No you're not retarded, you're a fag because you see things in a highly unrealistically romantic and idealistic manner: everyday is black magic and sacrifice and big fancy stuff. Everyday is a feast of honey ham and turkey.

The thing is, Cuba is a small island. Both Palo and Santeria developed into the modern forms they are in, in Cuba. And from the nexus of Cuba, both religions spread to the other islands [such as Puerto Rico], and into Latin America and North America via immigrants.

And so the issue with Cuba first is that it's a small island, with a small population. That means mixing and mingling takes place very fast and easily. In fact, if you were to go to Cuba, you'd observe that the religions of Catholicism, Santeria, and Palo have - on a folk cultural level - has merged into the local Culture, where the local people there refer to all three simply as 'la religion.' That's where the mixing originally comes from. If you were born and raised in that Cuban local folk culture, you wouldn't know where Catholicism, Santeria, and Palo started and ended: it's all just one cultural phenomenon, and you'd think that it's all normal.

The second thing about going to Cuba to get initiated is that just because you go to Cuba doesn't mean the priest and the Palo House you are getting cut by and into is authentic and legitimate. In general, Palo is primarily - in most parts of the world - a rural religion. Only recently - especially as it spreads in America - has it crept into the cities. It is a religion of country folk. And such people are, in general, poor. Cuba is, in general, a poor country. That means people there want and need money. How do you know that the Palo House you are getting cut into is not a fake one set up to sell fake initiations to gullible Americans? And then what? What next after you get initiated in Cuba? You travel back home to America: how the fuck are you going to learn anything from your Padrino if he's in Cuba and your thousands of miles away in America? Read the internet and books by that Montenegro guy? How are you going to get your future nganga? Put it on an airplane with you?

Real quickly, regarding the subject of authentic and legitimate priests and priestess and Munansos: Another palero can test and challenge your legitimacy as a real Palo initiate at any time. An authentic and legitimate Palo initiate has something called a Lineage or Line: it's one of the first bit of data you get after you get initiated. Your Line is a long list of names: your Godfather, your Godfather's Godfather, that Godfather's Godfather etc. Elders of Lineages know each other because the Lineages have all been around for hundreds of years.

Thus, your House has a lineage as well that they will ask about, sometimes called a "Tribe" because in the very old days, they were indeed actual tribes from Africa. Mayombe is one of the only branches with Lineages [tribes] that can trace their history thru real historic people back to Africa. Like they'll ask you what the name of your House is and what Rama and Lineage your House belongs to. Three of the 4 main Ramas have things called "Lineages" which are like diverging branchlets of a tree's branch. Each of those branchlets has a specific name and known history. Two Lineages I know off the top of my head as examples would be Vryumba Kongo and Corta Lima, which are lineages of the Rama [Palo] Briyumba, very prolific ones. They'll even test you by asking you what city, town, or village in Cuba your House's Lineage originally came from to verify its legitimacy. These are all information your Godparents and House Elders should have given you after your Rayamiento.

Then there are "battles" which are cool. Like how break dancing crews and tagger crews have battles. Two competing or rival Houses or two Houses testing each other can battle each other at a tambor or yimbula. Members of the battling Palo Houses would take turns singing Mambos back and forth at each other, playing the traditional music for each mambo. All mambos are in Bozal. If your House loses the battle, your House loses its reputation and they say your House is fake because your people don't know shit. Recently, my Godfather was told by some random pretentious Palo person that his House was fake [the retard must not have known his Palo history very well]. We all laughed when our Godfather told us some random dummie said that our House was fake. Offended, our Godfather and our Tribe leader challenged this guy and his House to such a battle on an agreed date during a tambor. Our tribe has Houses in Cuba, and Houses in several States in America. After seeing how many people we gathered to go to the battle, the dummie backed down, made up some excuse, and vanished. Anyways, back to the actual topic.

The typical Mundane American into magic and the pop-culture occult often sees such things as Vodou, Palo, Santeria, as "systems of magic." Like how their Chaos magic is a "system of magic." A different system of burning candles, drawing sigils, chanting, and so on, to make magic work. The reality is that in Haiti, Vodou is an entire religion and culture and way of life, and the magic is a minor element of that religion and culture. The same way with Santeria and Palo. They are respectively entire religions and cultures, ways of life, and the animistic magic is a minor element in the overall religion and culture.

I really dislike the reductionistic mentality some of these Mundane American pop-occultists have for such religions and cultures. To the same people, Buddhism is just a handful of beliefs [teachings]. To us [Southeast Asians], Buddhism is a whole culture and religion and way of life, the ideology has very little to do with anything. To the same people, Islam is a handful of beliefs you use to incite terror. To people in the Islamosphere, it's their religion and culture and way of life.

And so, like anything, Palo has its fakers and scams. Santeria and Palo are lucrative business for scams and fakers. Let's do the math with Palo: My friend got charged \$2000 to get cut into Palo by a fake priest. The fake priest vanished with his money after the initiation ceremony. My friend ended up with very big ugly scars on his body from the cuts. Let's say this fake priest got 20 people to go to him for initiation during one year. That's $20 \times \$2000 = \$40,000$ per year. Let's say that this scam priest got smart and said to himself: "If I set up a website, I can reach a bigger audience." So he sets up a website and does reach a bigger audience. So 40 people want to get initiated into Palo by this scam priest. That's $40 \times \$2000 = \$80,000$ per year. Not bad for just cutting people with a razor blade. That doesn't include readings: \$50-\$200 per reading. That doesn't include selling ngangas: \$3000-\$10,000.

There are people who actually do this for a living, and if you can pass yourself off right, you can realistically make \$100,000 a year, with practice. You can make more money as a scam in Santeria: your primary initiation into Santeria takes a whole week, involves the sacrifice of 16 animals per person, and costs \$10,000 per person; compare that fee to the \$2000 my friend paid the fake priest. One of my Palero friends has a friend who is both a Santero and a Palero and this guy works his Santeria and Palo as his full-time career. This guy [a Babalawo] mixes Santeria and Palo into something the Palo community humorously and derogatorily calls "Palocha," which is a merger of the words Palo+Ocha; Ocha meaning Santeria. Santeria is also called "La Regla de Ocha."

Palocha is how this guy makes his living. And he only deals with drug dealers, who will pay a lot of fucking money for magical services [protection from the law] and will pay thousands upon thousands for initiations in hopes to gain some kind of edge over rival drug dealing organizations, and so on. So this guy makes a lot of fucking money. He has a huge house; my Palero friend was showing me on his phone. Unfortunately, with many Houses from the other branches, they practice Palocha and not Palo proper.

The thing is, it's easy for people to scam the general public with things like Santeria and Palo because they are secretive oral traditions and if you are uninitiated you simply don't know much about them. So it's not the general public person's fault for falling for these scams. If a guy was pretending to be a lawyer, selling legal advice and so on, in general, if you knew nothing about lawyers and laws, you'd believe the guy was a real lawyer. But if this guy tried to pass himself off as a real lawyer with actual lawyers, the real lawyers can tell the guy is fake.

You can pretend to be a Vedanta Guru to people who don't know anything about Vedanta and Hindu culture, but if you were to try to pass yourself off as a Guru to real Gurus or to people from that culture, they'd know you were fake. You can be all into Thelema, have read everything Crowley ever wrote and pretend to be an OTO initiate, and the general public person would believe you, because they know nothing about the OTO: but you wouldn't be successful at passing yourself off as an OTO initiate with actual OTO members.

Same thing with Palo. Palo and Santeria have mechanisms that prevents people from pretending to be priests and priestesses: secrets and oral tradition. You can read about Palo on the internet and pass yourself off as a Palero to pop-occultists who don't know anything about Palo, but you can't mingle in the Palo Community and pass yourself off as a priest with actual Paleros. Because: 1) you don't know the secrets, 2) you don't have Godparents to give you your oral tradition, 3) you can't tell the difference between

the branches of Palo and their difference in praxis, & 4) you don't know the hundreds little cultural nuances of the religion and culture of Palo.

What kind of cultural nuances you might wonder? Some example: let's say you got cut [some Houses say "scratched"] in a Briyumba House, you're a Tata with your own Briyumba nganga, your Godfather has lost face in the Palo community for having sex with one of his own Goddaughters. So you leave that Briyumba House and you want to join our Mayombe House. How is that worked out? What happens? How are you made a member of our Mayombe House? Here's another example of cultural nuance: you have two branches - Briyumba and Mayombe - that use skulls with our ngangas. So regarding those ngangas: Briyumba puts their skull where? And Mayombe puts our skulls where?

Regarding the culture of Mayombe, name 7 things that goes into our Chamba. In Mayombe culture, when do we use the long exfoliated twigs of a tree, and how do we use them? In Mayombe, when your eyes are closed, who leads you into the ritual room to get your Rayamiento? In Mayombe, in the ritual room, where on your body is the first cut made? And what design is cut there? Where on your body, as an Ngueyo, was the last cut made, and what design was cut there? Where do you put your derecho? After you get cut, name 2 things you must not do for at least 24 hours? How many vititi nkobos do we use in Mayombe proper, and what kind of nkobos? In a traditional Mayombe lineage, how many mambos are need to properly open a ceremony? When you aren't using your nganga, what do you cover it with and what colors can be used? Give two reasons why an nganga would be buried in the ground. After the animal parts on an nganga have decomposed and got eaten by maggots, what's done with the remains? That's culture. If you can't answer any of those questions, you're not Mayombe.

I can ask you to name me three places on your body where you got cut as an Ngueyo. If you don't have an answer: you were never cut. I can ask you what the mark cut on a certain part of your body means or represents. If you don't have an answer: you were never initiated into Palo. I can ask you: During your initiation ritual, what did they do to you with the horn, which horn did they use, and why? If you can't answer that question, you were never initiated. In Mayombe, when is the mambo that goes: "Mbele mbele masango..." sung? During ceremonies, when do we take our shoes off? If you can't answer those, you've never been exposed to the living culture of Mayombe.

I can ask you: "When your hair was cut, what 3 questions were you asked, and what was done with your hair?" If you can't answer that, you were never initiated and you were never exposed to the culture of Palo: during your initiation you are blindfolded and so the only way to know what they did with your hair is being at a Rayamiento to watch someone else get initiated, but to be at one, you have to have already been initiated into a Palo House. I can ask you: "What do you need to do before you pick up an nganga?" It's not saluting it. If you can't answer that question, then it tells me you were never physically exposed to the culture of Palo. You can't just pick [lift] up an nganga without first doing something.

If you were never exposed to the living culture and tradition of Palo, then it indicates that you learned your shit from the internet and books. You can read books and the internet all you want about things like Santeria or Palo or Freemasonry or Islam or Catholicism or Buddhism, but you still won't know the secrets, oral tradition, and cultural nuances. I can ask you: "What's done to the animal parts after they decompose on an nganga?" If you can't answer that question, then you were never exposed to the culture and tradition of Palo. In Mayombe, how do you salute your Godfather's [or Godmother's] nganga [and yours if you have one] and what do you say to it as your salutation? This is also a cultural nuance not found in books or the internet. If you can't answer that question, it indicates that you were never personally exposed to the culture and tradition of Mayombe.

I can ask you: What's the name of the special ceremony used to merge and unite two different Houses into one single House? If you are Mayombe, in preparation of the Juramento: how many firmas are drawn on the floor in front of the nganga and who draws

them? In preparation of the Juramento: how many items/objects [upon which you take your Oaths] are lined up between you and the nganga; and what are the kiKongo names of the second, third, and sixth items in that line of items? In most Palo Lineages the first item in that line up is a crucifix, but in Mayombe Houses a crucifix is not used, what is used instead? Regarding the fourth item in that line up: what are the words in its mambo we sing? When the new initiate is brought into the ceremony room [blindfolded or eyes closed] what is immediately done with him or her?

When you are collecting sticks for your Godfather to build your nganga, from where do you get your Cypress palo, and what's it good for? In Mayombe, what do girls do to help build an nganga? In Mayombe, where do you find the statement "Vamos kindiambo con kindiambo"? In Mayombe, the very most first cut you ever receive represents what? As an Ngueyo, how many razor cut lines did you get in total? In preparation for a Rayamiento, when do we sing the Mambo Lumbe?

Leaves of Ficus Microcarpa were used during your Juramento at what part, what was done to you with the leaves, why, and what other magical and ritual uses does it have in Palo? Palos from the Most Sacred Nkunia Nsambi must be present in an nganga or it is not a real nganga: what other magical and ritual uses does Nkunia Nsambi have? Matiti is another very important palo: does it go into an nganga, what is its botanical name, and what are its magical and ritual uses? If you are Mayombe proper [initiated into a traditional Mayombe Lineage], what is the botanical name of Dioke Malongo? Dioke Malongo, in Mayombe lineages, is a very important makaya pa nkimba dia ngueyo; in other words: there is no Rayamiento without this makaya; aside from being the main element of the sacred drink Kimbisi we drink during our initiations, where else during the Rayamiento is Dioke Malongo used? The same things that go into a masango can be used to harm you: when is one made, what is a masango made out of, and what goes into it? What does it mean to be "cried out of the nganga?"

With something like Palo, it may be easy to deceive the general public that you are an initiate of Palo, and you may be successful at ripping them off, selling your consultations and magical services on your websites. But Las Reglas de Congo ["Palo"], since the 1600s in Cuba was and still is a secret society with secret initiation rituals, private teachings, and a private religious culture, just like Freemasonry. Why is it a secret society? Well, in proper historical context: slaves were beat and killed if they practiced their indigenous religion; they had to be Catholics, remember? So those ancient Cuban slaves had to form secret societies based on African secret societies like Abakua, and later Freemasonry.

This is also true for La Regla de Ocha ["Santeria"] as well. In fact, in the 1800s Freemasonry did influence Palo, and Santeria. Palo Kimbisa is the branch that is most heavily influenced by Freemasonry, where they actually have degree systems of initiations and they use the Masonic Square and Compass symbol. Palo, like other secret societies, has a private handshake, a private gesture of greeting, and even a private and peculiar way of hugging one another, not to mention the secret language of Bozal; some lineages in Palo even have their own secret alphabet to write Bozal in. And so being that Palo is a secret social order with secret teachings, and a secret religious culture, means that when you are not initiated into a House, it's hard to pretend to be Palo with actual Palo initiates because you don't know any of those secrets, and we can just ask you a few questions which you have to answers [and you won't find the answers in books or the internet], to find out if you were actually initiated.

A lot of Palo is also mixed, which is a bad thing because it undermines the ancient tradition which we inherited, and which we will be passing down to the next generation. Mixed Palo isn't fake mind you; it's just mixed with stuff that isn't Palo proper. Palo is already beautiful as it is. It's a beautiful ancient animistic tradition that should be preserved and not altered with mixing. Palo Monte claims to be the most "Africanized" branch of Palo. Which is technically true: because they mix their Palo [which has roots in the Congo in Africa] with Santeria [which has its roots in Nigeria Africa]. Palo Monte also has a secret phonetic alphabet consisting of 27 letters/pictographs, and each pictograph has a secret meaning.

Palo is not a jealous religion, like Christianity is. My Godfather and Godmother are both initiates of Santeria and Palo. But like my Godfather explained it to me: it's like different hats. Santeria is one hat, and Palo is another. They are the same things, and should be kept separate as separate Traditions, out of respect. And so, you wear your Santeria hat when you gotta work with Santeria. Then you take it off and wear your Palo hat when you need to work with the nkisi.

Likewise, there is nothing wrong in Palo with being a Buddhist also or a Wiccan. I have plenty of Godsiblings in my Palo House who are also Wiccans. My Godfather told me to keep having my Buddhist altar and paying my respects to my ancestors in our traditional Chinese Buddhist way. And so, there is also nothing wrong with being an initiate the Palo religion and practicing Goetic magic: you just have to keep those two things separate traditions and not mix them. Because if you start mixing shit, then it's no longer Palo. And if it's no longer Palo, and you're parading it around as Palo, then you're fake.

There are ways to determine if a priest and his nganga are fake or not. This information is important if you desire to get into Palo, or if you simply want to know more about it. Most of the information on the internet about Palo and in books on Amazon are watered down Palo that presents questionable data sans any differentiation of the "denominations" of Palo. In a way, Palo is a lot like Wicca in the sense that both have no such thing as a central religious authority that regulates the whole religion. In Wicca, each coven is autonomous and independent and has a large amount of freedom to "customize" their witchcraft, imagery, practice, rites, ceremonies, rituals, as they please. Likewise with Houses [munansos] in the religion of Palo. Each branch [rama] is different. Each lineage is different. And each House is independent and has the freedom to do what they want.

Which is why the stuff on the internet and in Amazon books don't accurately present the religion of Palo. Traditional Palo - of any branch - cannot be found on the internet or in books: because Palo was, since ancient times and still today, primarily a secret/private aural/oral tradition. You have to be a member of a House and you learn your Palo from your Godparents and House elders. There is no other way to actually learn Palo.

Picking a good Godparent is easy, if you use common sense. The young priests these days sometimes have these competitions to see who can get the most Godchildren. Like how they compete for subscribers on youtube. So it looks all cool and shit when you're on social media bragging how you're a Tata with 1000 Godchildren. And as a Godchild of such a Tata, it might boost your own ego where you tell people like: "Damn dude, my Tata is so well known and powerful he has 1000 Godchildren, and I'm one of them!" Just listen to yourself for a second though: you're 1 out of 1000? Do you see the problems with that?

The problems are: 1) you'll have to compete with 1000 other people to get quality facetime with your Tata to learn anything & 2) what makes you think you're going to get that quality time? You're gunna call your super famous Godfather and be like: "Tata, it's me John Smith, can I come over and watch you cut the new guy?" And he'll be like: "John who?" And you're like: "John Smith... I'm one of your 1000 Godchildren." So he's like: "Oh yeah, right. Sorry bro, the maximum capacity of my home is 60. Maybe some other time."

Conversely, if your Tata has only 2 Godchildren, you being one, and his best friend being the other: then that is also problematic. Because: what the hell is wrong with your Tata? What's wrong with his nganga? It can't muster up the energy to help the Tata have Godchildren? What's wrong with his reputation? And if he has only 2 Godchildren, meaning his Palo House has only 3 whole members in it: does your Tata really have any experience with Palo, or with teaching Palo, or with running a House?

A good pair of Godparents - yes pair, as in a married couple - are those that have a job or career, where they don't use their Palo as their source of income. Why? It's common sense. When your Tata and Yaya have their own jobs, make money from their jobs to

pay their mortgage and car payments, it means they really don't need your money to pay their bills and feed their family. A good Tata is married and his wife becomes your Yaya [assuming she is a priestess]. Why is that important? Because there are traditional rules in Palo: a Godfather [or Godmother] cannot sleep with their Godchildren. That's forbidden. There are a lot of fake Tatas that initiate girls as Godchildren, then the fake Tatas get fresh with their own Goddaughters. It's just lame and dishonorable.

What happens when a person is a Tata and this person has no job and he uses his Palo to make money? Like he sells consultations [psychic readings and fortune telling] and magical services? It means he needs to work people, to shake them for money to pay his rent, his car payments, his phone bill, his groceries, etc. One of my own Palero friends from a different House has such a Godfather. His Godfather doesn't have a real job and lives in an apartment. A couple weeks ago my Palero friend said to me: "So I got a call from my Padrino the other day and he told me that he had a bad dream that night. He told me something is wrong with my caldero [nganga] and I need to bring it to him ASAP to redo the whole thing." He shook his head and looked distressed. I asked him: "What's the derecho?" My friend says: "About \$1000. Maybe more. Depends on what's wrong with it."

The moral of the story is that, with such a Godfather, you are always going to have spiritual problems that needs to be addressed when your Godfather needs money to pay his bills, feed his family, and satiate his spending habits. Something is always going to come up, cuz he's just going to make shit up. And the thing is, my Palero friend is building his own nganga, which means it's not even a real nganga to begin with! So there are two obvious problems with my friend's situation: 1) What kind of Godfather lets his Godchild make his own nganga, knowing that people just can't make an nganga by piling shit into a cauldron? 2) Knowing that your Godchild's nganga isn't even a real one: how can you lie to your own Godchild and tell him something is wrong with his nganga, and it's going to cost \$1000, when you know that nganga isn't even a real one in the first place?

A Good Tata is also an older person, meaning he's 40 or over. This is also common sense: the older they are, the more emotionally and psychologically mature, and the more experience they have with Palo. Finally, a good Tata has a Palo House where a lot of its members are related to him. This is common sense also: it indicates that Palo runs in his family. Versus: some 25 year old Tata from Idaho who barley learned about Palo 5 years prior, and he's like the only Palero in Idaho within a radius of 400 miles, and his whole family have been Mormons since Joseph Smith was alive, and now he's a Tata Nkisi Malongo with his own nganga and he wants to initiate you and teach you all he knows! What's he know for god's sake?

Stay away from websites. It's common sense also: anybody can make a website and claim to be a Palo priest or priestess and sell consultations and magical services. Eight out of 10 times such websites are run by scammers. The problem with trying to learn stuff about Palo on the internet is that the internet disregards Palo's "denominational" difference. Different branches of Palo have their own traditions. Different lineages in a single branch of Palo have different traditions. Each House in a branch does their own thing, and have their own House secrets. There's no central authority that regulates Palo.

For example: The way a House of Mayombe makes Chamba is different from the way a House of Palo Monte makes it. Different stuff are used, and the recipe is a House secret we don't share with other Houses. We have our own way of Charging chamalongos in Mayombe which is different than how they charge chamalongos in Briyumba, and so on. And so how it's done are respectively House secrets we don't share. Different lineages use a few different herbs and plants to make their mamba. Different lineages use different mambos and prayers. In Mayombe we use more kiKongo words for everything, from the herbs to the mpungus. Whereas in other branches they use Spanish words and the Spanish names for the mpungus.

In Mayombe Houses we don't use crucifixes or Holy Water, and in other branches they do. In Mayombe Houses we interpret the mpungu to be forces in and of Nature which we don't worship or venerate, whereas in other branches the mpungos are spirit entities/gods that are venerated. Different lineages and Houses use different sets of firmas [patipembas]. Mayombe proper is not syn-

cretized with anything, whereas other branches are syncretized with other religions [namely Catholicism and Santeria] to some degree and extent. So on and so forth. You're learning a bunch of irrelevant crap when you read the internet and books about Palo.

Another example is how ngangas are put together. In Palo Briyumba, the way they build their ngangas is they'll pile a few dead animal parts and fetish items down, then seal that layer with wax, then make another layer of animals, herbs, powders, dirt, magical fetishes, then seal it with another layer of wax, and so on. In Mayombe, we don't do that. What we do is wrap every single item nicely with either burlap or red cloth, making them look nice like gifts, then we place each wrapped item neatly and nicely into the cauldron around the MB, which is the Heart of your nganga. Then we sift our dirt to obtain clean fine dirt, and we top our layers off with that.

Getting the spirit of a dead person inside that newly built nganga actually also differs from Branch to Branch as well. I can't talk about that. Here's a question: What does "MB" actually stand for? The "B" in "MB" stands for two different words, because an MB has two alternative names; not every House and Lineage and Branch make you an MB. And so anyways, these websites and books you find on the internet don't account for such differences in the religion of Palo, and those websites and books don't know the difference between authentic Palo, innovated shit, mixed shit, or straight up invented shit.

Ego & Money & Marketing are the motives for fakery in Palo. There are two main ego centered reasons why payasos fake their Palo or priest credential. The first is they were ignorant of Palo and thought that they can learn the whole religion and tradition in a year. So they get their own nganga, and don't know shit. They don't want to wait a decade, and so they import shit from Santeria, Voodoo, etc into what they're doing to look like hot shot priests. And yes, they're usually guys.

Other branches in Palo are mixed with Santeria which works a lot of magic with their Orishas. And so Houses, Lineages, and Branches in Palo that are mixed with Santeria interpret the mpungos as Orishas, and they will use the mpungos in their magic. And so it's from that mentality that such people from mixed Palo reason that to be a badass Palo priest you need to be able to work with such spirits like Orishas, Vodou Lwas, Goetic spirits, Medieval grimoire demons, and so on. In Mayombe proper, Nature is the Heart and Soul of our magic and sorcery; we'll also use earthbound spirits, the Nature Spirit, Ndoki, and other types of powers and energies.

The second method as to how ego causes fakery is when an ignorant American pop-occultist dude who's all into Western occultism, like the OTO, Thelema, the Golden Dawn, Goetia, "Gnostic Voodoo," "Qlippothic Santeria," "Satanic Santamuertismo," and wants to be a badass black magickian to look better than the other American pop-occultist guys into Western magick. So this dude gets cut/scratched into Palo. Only problem is this dude didn't do his homework. So he got cut into a branch of Palo that doesn't practice the dark stuff, and his Godfather is a devout Christian, which will usually be the case with some branches and lineages. Like Palo Monte or Palo Kimbisa, which uses the crucifix and Holy Water, and venerates Catholic Saints, and thinks the black magic stuff is very evil! And so this dude asks his Godfather: "Padrino, when are you going to teach me the malefic stuff... you know, curses and calling up demons and shit... you know: all that cool stuff you see when you image-google 'Palo Mayombe' on the internet?"

And the Christian [usually Catholic if Latin American] Padrino says to this Western American comic book collecting pop-occultist dude: "What?! No way! That's not what we are about. That shit's evil son! We don't teach that demonic stuff." So this dude ends up disappointed. Because he can't look like an evil black magickian to his fellow American Western pop-occultists worshiping Catholic Saints, making magic Palo tea, growing magic Palo herb gardens, and making magic Palo herbal baths. His peers would laugh at his ass.

So what does this dude do? He gets his own nganga a year after he is initiated [so he's now a priest], makes his own House, and mixes shit into his Palo. He grabs a little bit of Goetia magic, a little bit of baphomet, some Voodoo shit, some Qlippothic shit, some Left Hand Path shit, a little bit of La Santa Muerte cult, and so on. Then he self-publishes a book where he claims to spill the beans - teach the secret magic - of Palo, teach people scores of powerful patipembas, teach people how to work with the dead, how to use Palo magic to command the Goetic demons, make a pact with Death [La Santa Muerte and/or Qayin]. And he sells that trash to his target market: his peer American pop-occultists. And so his peers think he's a hot shot Palo priest who knows all the secrets! When in fact, he's retard. And then to expand his business and name, he'll Market his version of Palo to a target audience who is into such mixed bag of pop-occulture shit. You think I'm being facetious don't you? I'm not, these fuckers are real... and worst of all: they have learned how to make websites, use paypal, and publish books on Amazon:



So here's your two choices: 1) pay goof-balls like those two up there \$20 for their book that promises to teach you all the secrets of Vodou and Santeria and Palo, or 2) invest a couple thousand and a decade to inherit the real genuine thing from actual elders? Is that a tough choice for you? Then you're a fucking idiot: like attracts like. You think I'm joking, but there are guys that do this for a living. The most lucrative is a guy named Carlos Montenegro... Oh, excuse me, I mean His Royal Highness, Prince "Carlos Antonio de Bourbon-Galdiano Montenegro." Not only does this guy think he is a prince, but he even has his own rama [branch] of Palo, known as Palo Montenegro LOL. This dude is the laughing stock of the Palo world.

But, not surprisingly, he's like a hero or super authority on Palo to the Generic American pop-occultist. He's got a ton of books on Palo, and now Quimbanda. He mixes Palo with Quimbanda with his own made up stuff. He teaches you in his stupid books how to make your own nganga, a third of the stuff that goes into his nganga he's teaching you to make is Santeria shit. He makes you an Exu cement head for your nganga, even though Exu is Quimbanda and not Palo, and even though his Exu cement heads have crap inside of them like just a quartz crystal. We actually hear stories all the time in the Palo community where people will tell you they got "initiated" into Palo by Montenegro, and he built for them a fake nganga that doesn't work. And such people learned eventually that they got ripped off so they join a real Palo House.

Unfortunately there are people out there like Carlos Montenegro. Because there is actually a big market for books like the ones he publishes. The pop-occultist market in America is huge. And that market has grown tired of Wicca, and Yoga, and Chakra healing meditations, and reiki therapy, which has saturated that market for decades. That market now thirsts for something more, something better, some stronger medicine. And people like Montenegro gives that market what they want: immediate gratification: a book that will reveal all the magical "secrets" of Palo, or Santeria, or Vodou jealously guarded by greedy priests for centuries! People like Montenegro serve a purpose at the end of the day: they act as Fly Paper, trapping the Stupid and the dregs of Western pop-culture occultism: keeping such dregs out of actual Palo, Santeria, and Vodou.

This shit is gradually growing into a big lucrative business and the sharks can smell it. Don't believe me? You have something referred to as the "Black Consciousness" movement, which is a bunch of liberated Black people who are tired of secularism, and Western religions like Christianity, and Eastern religions like Buddhism. And these Black people are beginning to look for their roots. So more and more of them have been getting initiated into Santeria and Haitian Vodou because of this. Which is a good thing for them, but where there are a lot of sheep, you will find the foxes and wolves in sheep's clothing looking for a free meal.

Lineages have been affected by mixing and inventions since olden times, where that the Lineage [of Palo Branches] break off and don't even recognize each other. An example is a famous and popular Lineage of Palo [Briyumba] known as "Corta Lima." In the old days, in Cuba, Corta Lima consisted of a few House whose membership was actually family based: blood kin and actual transgenerational relatives. And so, sometime during the 80s, when books started being published about Palo, people from the American mainland started to go to Cuba to get initiated into Palo, and they'd get cut into Corta Lima. Well, when those Americans brought Corta Lima to America, they began mixing their shit and inventing all sorts of new stuff, fucking up the tradition they inherited.

And so the original Corta Lima Houses in Cuba stopped recognizing the Corta Lima Houses in America. This happens very often. The Lineage I belong to is very conservative and traditionalistic, where we are taught to honor the traditions we inherited and not to mix it or invent shit. Our Lineage goes back to the 1600s. We got Houses everywhere, and we can go visit the little town in Cuba where our tribal leader lives, knock on his door, say a few passwords, and everything is cool, we're all Family. In fact, my Godfather is planning a trip to go to Cuba, to visit that town, to pay respects to the eldest elder in our Lineage before he dies of old age; see if he can obtain as much wisdom and knowledge from that elder before he passes.

Traditionally, Palo Houses belong to a Lineage, which practices the same tradition, and comes from the same list of leaders going back into the past. The members of all the Houses of a Lineage constitutes what is called a "tribe" in Palo. Those tribes are actual descendants of the original Kongo tribes that were brought from the Congo. Hence: Cutting, Tribal Markings [cut marks] were practiced by many African tribes, and was inherited by Palo. Each tribe in Palo has at least one Leader, called a Chief.



Your Rayamiento is a sacred Bloodletting ceremony which grafts you into a GodFamily [your House] and you then become a member of a tribe. The tribe I belong to is traditional pure Mayombe. It's hard to find Houses and Lineages these days who are loyal and true to the ancient Kongo traditions they inherited. Most Houses and Lineages are not pure; pure meaning not mixed with anything. A lot of Houses from other Branches and Lineages come to our tribe's Houses to re-acquire and re-learn mambos their line/lineage had lost. In Mayombe there is a mambo for everything. Many Houses from other lines and branches have lost the knowledge and use of many mambos. More and more Houses these days are trying to purify their tradition by getting rid of the non-Kongo elements. Even some Houses from Palo Monte and Palo Kimbisa don't use crucifixes anymore. And so, when such Houses try to purify their tradition, they come to traditional Houses like ours for help, knowledge, and inspiration.

The Pareto Principle [80/20 rule] is universal [google it and study it] and applies to Palo and Palo Houses. With anything such as Satanism, The Western Tradition, Psychics, Wicca, Christianity, Buddhism, Santeria, Haitian Voodoo, Palo, College Students: 80% of the people involved in such things will be Average, Mundane, Simple, Goofy dumbfucks, with a matching IQ and mental capacity. The Pareto Principle is actually Fractal: 80% of the words in this essay are simple and not complex, while 20% are the complex words. 80% of the words in this essay are short and spelled simple, and 20% are long words with complex meaning. 80% of the words in any human language are simple words, while 20% of a language's words are complex, check your dictionary. 80% of biological life on earth are simple organisms, while 20% are evolved creatures. It's a universal principle that most people don't take into account, universally.

This means also that even in the religion of Palo, if you're looking to get initiated, the chances are very high [80%] that you're going to be cut/scratched by a goof-ball who actually doesn't know anything about Palo [especially if you find this guy off the internet or in some published book], so the goof-ball mixes his Palo [thus watering it down] to make himself look like a hot shot priest to gullible and/or ignorant people [who constitutes 80% of the market], and 80% of the time they will fall for it. It's simple Pareto Principle applied to statistics. Here's the best and smartest way to find a good Palo priest: do your research, get to know 10 priests, and you'll figure out that only 2 out of those 10 are worth your time and money... and the other 8? They will be a total waste of your time and money. I guarantee it.

When I say "ignorant" what I mean is a person who doesn't know any better, because they haven't done their homework and research about a given subject matter properly. If you don't know anything about Palo, then you are ignorant of it. Ignorance does not mean stupid or goofy. It simply means a lack of knowledge, data, and information. Are you an 80%er or a 20%er? Like attracts

like, water seeks its own level, and all that jazz. At the end of the day, you will find company amongst your own kind: those of “like minds” as they say. And so people like Carlos Montenegro, and his ilk, have their market and audience who flock to them. Which is a good thing, because it keeps such audience and market out of genuine Palo. Genuine as in Traditional: the stuff that has been around for hundreds of years, long before the internet and Amazon books.

With ancient traditional animistic religions like Santeria, Haitian Vodou, and Palo: there is no easy way, no quick way, no immediate gratification. These are initiatic traditions. It's been that way since before these religions came to the new world. And it's a beautiful thing, to have such genuinely ancient animistic traditions still alive and thriving, still here for you to become a part of, to learn genuine ancient stuff from. To inherit their genuinely ancient traditions. From elders, who learned it from their elders, who learned it from there elders before, them, and so on way into the past thousands of years. These are genuinely ancient Oral Traditions.

Nobody who is genuinely initiated into these traditions, who genuinely loves and respects these traditions will ever publish a book to reveal its secrets. Why settle for imitations? Why settle for fakes? Why settle for the watered down and mixed bastardizations? Why not give the real thing a try? It takes a long time. But it'll be worth your investment of time and money. It's very beautiful to be initiated into something that is genuinely ancient, and to learn what those ancient traditions have to teach. These traditions aren't going anywhere. And Western people are growing tired of secularism and Western religions. The market for these traditions will only grow larger with the passing of time. Don't be one of the ones who get caught in the Fly Paper.

At the end of the day three things will be understood eventually regarding Palo: 1) It's a secret aural-oral Tradition which requires initiation, 2) Common Sense will save you a lot of trouble and money & 2) If it was Fated to be, your ancestors will guide you to the right Godparents and House. And so, the fake priests and priestesses serve a purpose in the end: like how fly paper works. They are the first step in the filtration process. Palo has an awesome filtration system, which has allowed it to survive and thrive all these hundreds of years.

Witchcraft

Brujeria, as it's called in Spanish. One of the meanings of the word “Mayombe” is “Witchcraft.” The word “witchcraft” here simple means the Craft of a Witch-Doctor. And a “Witch-Doctor” here simply is another term for a “Shaman.” And a “shaman” here simply means one who practices indigenous Animism where they utilize and practice things like trance, spirit communication, herbal medicine, magic, sorcery, divination, and connection with Nature to service and heal their people. Thus, when I use the word “witchcraft” in this essay, it doesn't mean Wicca and it does not necessarily denote the witchcraft of any specific race, folk, nation, or culture. Witchcraft - which is to say Animism - is an inherent element of all indigenous peoples on the planet.

The term “Palo Mayombe” doesn't actually literally mean “Stick Witchcraft,” although in standard Spanish, the word “Palo” does mean “Stick.” In the old days, the Kongo slaves used the word “Palo” in a vernacular way [via Kongo weltanschauung] to mean the stuff you would rake up in your yard with a rake: sticks, twigs, dry leaves, etc. That was the vernacular meaning of “Palo.” In those old days, when you needed medicine you'd go to the forest and collect “Palo” meaning stuff you find in the forest and on the forest floor: sticks, twigs, branches, dry leaves, bark, dried fruits, flowers, roots, as well as herbs. That's Palo. And all that Palo you collect has medicinal and/or magical properties to be used in your Malongo. Malongo is the Heart and Core of Palo Mayombe. There is no Mayombe without Malongo.

Malongo has three meanings in KiKongo: 1) Nature, 2) Medicine, 3) Magic. Interestingly enough, collecting “palo” in the forest to make medicine is exactly how ancient traditional Chinese medicine is done. If you go to Chinatown, to a traditional medicine shop,

you'll see hundreds of containers on shelves along the wall, each holding stuff like leaves, bark, wood chips, dried flowers, sticks, seeds, roots, dried herbs, and also animal parts like horns, claws, as well as whole insects and dried giant earthworms, centipedes, and sometimes the dried dung [shit] of animals such as bulls or horses. The things elephant dung can do!



I was in my teens when I first went to one such traditional Chinese medicine shop in Chinatown. I was peeing a lot and that kept me up at night, so my big mom took me to Chinatown to get a traditional remedy. When you step inside the shop, the combined smell of all the medicine junk has a strong and distinct herbally-medicinal smell. An old Chinese man gestured me to sit across from him at a small table for two. You don't have to tell the old man what is ailing you. He can tell by doing a traditional diagnosis. What he does is what we call "Mei" in Chinese, which sounds like you're saying "Meh" but with a check tone. A check tone is a sudden guttural stop, like when a little boy does something wrong and he says "Oh oh!" The first "Oh" in that "Oh oh" has a check tone. Incidentally, the name "Taipei" - the city in Taiwan - is properly pronounced [in the dialect my family speaks] with a check tone, like you're saying "Dai-behk."

A "Mei" in English is sometimes called a "Pulse Reading." The old man puts his index and middle finger on your wrist to feel your pulse. He's feeling the flow of chi, its strength, and he also uses his intuition. Once in a while the old man nods his head to himself and scribbles stuff on paper. Then he tells you the diagnosis. My problem was that I had excessive estrogen in my body and an imbalance of yin and yang in my kidneys: I had too much yin chi in my kidneys, which was what made me pee so often. He nods his head and gestures me and my big mom to follow him to the shelves. He handed a lady the paper he had scribbled on, and she went around collecting the medicine junk, placing each kind of item on yellow paper and wrapping them. So basically, the concept of fixing my problem was easy to understand: I had too much yin chi in my kidneys, and so most of the stuff the lady was getting for me were sticks, roots, and leaves etc, that were connected with the kidneys and that had yang chi in them.

So you take all that medicine stuff home and make medicine out of it! I can't tell the medicine palo apart from each other: to me they all look like the same sticks, roots, leaves, and twigs. I told my big mom when we were making the stuff into medicine that it literally looks like you raked the front yard and put all the raked stuff into a pot, bugs and all. There's two ways to turn all that medicine junk into medicine. One way is you place all of that stuff into a bottle and fill the bottle with strong clear liquor, and you let it sit there for many months, until the liquor turns deep brown, or even black; which stains the bottle. The other way take a few hours to do and stinks up the whole house with a very strong medicine smell. We did the second way.

What you do is place all the sticks and roots and stuff into a pot, fill it with water, and boil it. You let it boil until the water goes down a lot, then you put more water into the pot, and repeat that cycle over and over for several hours. What you get is dark brown liquid in the pot. The dark brown liquid is the medicine which you drink. So I had to drink it. It taste super foul, like hella bitter shit, and it's thick. You have to struggle not to barf. But it fix my problem! This is also how the shamans make ayahuasca in the jungle. They take the bark and wood chips from the ayahuasca vine, then put that into a pot, then put the leaves of another plant into the same pot, and they boil that shit over and over for hours until they have a dark thick brown drink. You drink that thick dark brown stuff, which makes you actually vomit uncontrollably and you also uncontrollably diarrhea on yourself. Ah, yeah... I'll pass.

Since my family is culturally Chinese, we use traditional Chinese medicine a lot. If you are a girl in my family, you will be taking this medicine as soon as you give birth. What my grandma does is she goes to Chinatown to get a mixture of sticks, roots, etc, to make a certain kind of medicine for you as soon as you tell her you are pregnant. The sticks, bark, roots, etc, are placed in a large bottle and grandma fills the bottle up with liquor. Then she caps the bottle. You let the bottle sit their sucking out the essence from all that crap for the duration of your pregnancy. There's one or two dried giant earthworms in the mix too. After nine months, the liquor in the bottle turns dark brown. So when you give birth, you have to drink a shot of that medicine every day. What that specific medicine does is it shrinks your tummy back to normal and makes it tight again, and it also shrinks your "girl parts" back to normal size and tightness. It does it fast.

There was this one day when I was very, very new to Palo, and I was over at my Godfather's house, and I see a bottle of some kind by his nganga filled with dark brown liquid and junk inside of it. It looked familiar to me so I asked my Godfather: "What is that bottle right there? It looks like the traditional Chinese medicine we make." My Godfather laughed, and nodded, and goes: "Yeah, it does look like that. That's called Chamba." Knowing what goes into Mayombe Chamba, if I had to pick between drinking a cup full of Chamba or a cup full of traditional Chinese medicine, I'd drink the Chinese medicine.

There was this funny incident that happened once at my Godfather's house: one of my godbrothers had become a Tata and had just gotten his own nganga. Boy he was excited. Me and him went together to the grocery store to pick up a few things for our Godfather. On the way, my excited godbrother was telling me about how our Godfather was gong to give him the recipe for Chamba. He said to me, all excited: "I can't wait!" I had a wicked smile on my face, because our Godfather had already told me some of the stuff that goes into Chamba.

So I asked my godbrother: "Do you know what goes into Chamba? Tata told me already." He looks at me, with an interested look, and says: "No... what goes into it?" So I told him about one ingredient, I said: "Well, one of the things that goes into Chamba is a rusty nail." My godbrother goes: "A what!? That's in there?" I said: "Yeah. In the old days it had to be a rusty nail from a coffin with a dead body in it. Nowadays, I think any rusty nail will suffice, but check with Tata on that. The nail gets so rusty in the liquor that it just melts and disappears! I wonder why nobody gets rust poisoning?" The godbrother stopped looking so excited and says sarcastically: "Oh that's wonderful... Liquefied rusty nail. I didn't know that. That's a good question... why don't we get rust poisoning from it?" I laughed.

We call it Malongo in Palo. My family calls it “T’nam Jen Sae” which means Traditional Chinese Medicine; the word “t’nam [medicine] comes from the word “d’nam” which means “Plant.” In ancient time - and even today - Mother Nature was our grocery store that fed us and she was our pharmacy who healed us. Plants and herbs, as medicine, are universal to all indigenous witchcraft. Even in the ancient indigenous witchcraft of Europe, where witches were medicine women who knew the medicinal properties of the plants and herbs of their environment. With all the stuff that goes into traditional Chinese medicine and Chamba, I’m reminded of a cartoon I once watched where three witches were brewing something in their cauldron, and one of the witches said: “And one eye of newt! Ee hee hee hee!”

Interestingly, the ancient indigenous witchcraft of the Kongo people no longer exists in the Congo, this is because Christianity and Islam have displaced that old religion, and because of current deadly witch hunts. And so in a way, it was a good thing that those ancient Kongo people were brought to Cuba: because they brought that ancient witchcraft with them. And in Cuba, that ancient witchcraft underwent something remarkable: it became a very coherent initiatic secret institution [for the sake of survival]. It is because of that memplex’s ability to become coherent that Palo has managed to exist and grow for all these hundreds of years. And it is because that same witchcraft back in the Congo was incoherent, that it went extinct.

It is the same situation with the indigenous witchcraft of my culture. In Southeast Asia, there it’s pretty easy to become a witch. All you really have to do is go sleep in the forest where spirits can be found, and you make a pact with one of those spirits to be your spirit teacher [kru] in return for you taking care of it. And so that spirit will teach you magic and sorcery and medicine thru your dreams, via divination, and psychic impressions. There is no initiation, no lineage, no written teachings, no coherent corpus, no actual tradition.



And so because of that incoherent nature, where every witch in olden times was random and independent, it makes it so that currently, the indigenous witchcraft is rapidly going extinct. Why? Besides the incoherence, there are four main reasons why our indigenous witchcraft is dying: 1) everybody believes that such witchcraft is evil because a witch can use spirits and plants to harm others [there are actually vigilante witch hunts in Southeast Asia taking place at the moment], 2) it is too hard and takes too long to learn everything you need to be a powerful witch from your spirit teacher, 3) the “magic monks” [Buddhist monks who know “white magic”] attract many people who are into such occult arts, and 4) there exists a very organized initiatic magical institution called the Lersi/Ruesi Tradition that teaches its initiates good magic that is attracting a lot of people. People these days are afraid to learn witchcraft because the local folks will kill you. And most of the people who are into magic and the occult, who would have become witches, are now flocking to magic monks and Lersi Masters.

MURDER AND BLACK MAGIC: CAMBODIA'S MODERN-DAY WITCH-HUNTS

A single word from one of Cambodia's traditional healers can turn a whole community against outsiders in their ranks – often with fatal results

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Last May, as 79-year-old Men Sorn was warming up fish left over from a neighbour's wedding in his house in remote central Cambodia, an unknown attacker crept up behind him, pulled the old man's krama tight around his face and gutted him with a knife. By the time his widow, 70-year-old Sours Kouern, had stumbled down the bent wooden stairs of her house, her husband's life had leaked into the grey dirt.

"I heard him struggling to breathe and came downstairs asking what had happened," she told *Southeast Asia Globe* through twisted teeth at her home in Kampong Speu province's Kong Pisei district last month. "But he was already dead."

Standing in the ruins of what used to be her kitchen – torn down to avoid bringing back memories of that night – Kouern pointed to a long, narrow bow strung through the cracked rafters. This, she told us, was all she had left to remind her of her husband's prized handiwork – brightly coloured *khleung ek*, traditional Cambodian kites that sang as they flew. Sorn's creations had drawn reporters to his home from as far away as the US.

But in the minds of many of the residents of Tbong Bei village, the elderly kite-maker also practised a far more lethal trade.

A middle-aged woman in central Kong Pisei said it had long been feared that Sorn was a *thmob* – a black magician, or sorcerer.

The same thing happened to the ancient indigenous witchcraft of Europe. Said witchcraft was not a coherent initiatic institution where there was no structure or hierarchy, no coherent established tradition, no coherent corpus of teachings, compounded by state sanctioned witch hunts. The way a person became a witch in such old times in Europe - primarily England - was that such person entered a relationship with a "Familiar Spirit," and that familiar spirit taught you magic and sorcery and taught you about medicine craft. The "witchcraft" that exists in the occulture of pop-culture Europe and America is not that ancient indigenous witchcraft.

The modern witchcraft we know of today, in the West, is an invention of first Gerald Gardner, and after Gardner, others of his ilk [Alex Sander, Scott Cunningham, Richard Buckland, et al] continued to innovate that invention. You have but to compare the Oaths of the three initiation degrees of Gardner's original initiation degrees with the Oaths of the three degrees of Freemasonry to see that Gardner's witchcraft - later known as "Wicca" - is a invented hodge podge with no real roots in the ancient animism of Europe. If anything, Gardner's witchcraft is Jewish, because Freemasonry itself is Jewish in essence and mythos. Furthermore: Wicca has become even more Jewish with the incorporation of the Kabbalah and Jewish mysticism and even Solomonian Magic. Thus, Wicca,

which is to say: “Modern Western pop-occulture Witchcraft,” is ultimately a Semitic derivation, not a derivative of indigenous European animism. All animism share fundamental things in common, and Wicca has nothing in common with any existing animism.



I initially became interested in what and how the ancient indigenous witchcraft of Europe and Great Britain may have looked like from revisiting a picture of Salome holding the head of Saint John the Baptist, after I had gotten cut into Palo. Using skulls and heads to communicate with spirits is, or was, a form of necromancy used by the witches of my own culture. In the old days in Cuba, the Palo Briyumberos, when constructing an nganga, would pay a gravedigger money to have the gravedigger decapitate the head off of a corpse he was burying. The head of the corpse would go into the nganga. This old practice is actually where the use of human skulls comes from in Palo. So the nganga, or the spirit in the nganga - the “muerto/nfumbe” - would communicate with you, do sorcery for you, heal you, and teach you sorcery and magic. This of course reminded me of the cauldron and familiar spirits you often hear about associated with the ancient indigenous witchcraft of Europe and Great Britain.

What exactly was a “familiar spirit?” In Palo, the spirit in an nganga is one of a dead person, hence we use the Spanish word “Muerto” to refer to it, which means Dead [one], and the KiKongo word “Nfumbe” which means the same thing. In my own culture, the spirit a witch worked with as a spirit teacher was usually a necromantic spirit of a dead person. My intuition told me that there must have been something originally necromantic about the concept of “familiar spirits” in ancient times. If my intuition was correct, then the ancient witchcraft indigenous to Europe and Great Britain wasn’t fluffy and faggotty like Wicca: it was macabre like Palo and like the indigenous witchcraft of my own culture and of other indigenous cultures.

Regarding Salome and Saint John's Head: The ancient Jews and Ishmaelite Hashashim did have a sorcerous practice of using the decapitated head of a person to work and communicate with spirits with. The Jews of that time called such sorcerous talking heads "Teraphim." Interestingly enough, there is historical implications that the Knights Templar and the Hashashim [the Assassins] were allies, and that the Templars learned magic and sorcery from the Assassins. The Templars did revere the Head of Saint John the Baptist, and later did become a cult of talking heads where they had the famous CAPVT LVIII and many of their temples and churches were decorated with heads. Even stranger is the mythical connection between the Templars and Freemasonry, because in a certain section of the York Rite of Freemasonry called the "Cryptic Rite," there is a degree which oddly goes into detail about what Teraphims are. In legend, the lost Head of Saint John the Baptist is believed to be the Holy Grail itself.

What was the ancient indigenous witchcraft of Europe like? And I'm not talking about Wicca or any of those goofy revivalist pagan sects either. Such modern revivalist sects provided no real data about the ancient indigenous witchcraft. My instincts and gut feeling told me that Europe's ancient witchcraft did share fundamental elements in common with other witchcrafts around the world, and so, according to how I use and define witchcraft, I suspected that Europe's ancient witchcraft was indeed likewise shamanic and animistic. The ancient Druids are the first clew/clue:

In the feast of Bricriu the phrase *ceo druidechta* "magic {lit. druidical) mist" pre-supposes some sort of cult which many call druidism. That a certain control over natural agencies was held to be within the druid's power is certain. Consider the lot assigned to the druid in the saga of the Children of Uisnech. 1 The miracles of the druids were "mostly atmospheric, consisting of such feats as bringing on a heavy snow, palpable darkness, or a great storm, such as the one by means of which a druid tried to effect the shipwreck of St. Columba on Loch Ness in Scotland." 2 They practised initiatory rites such as baptism, for we often read : " Druids came to baptize the child into heathenism and they sang the heathen baptism over the child." Sometimes a druid is expressly said to have been from Britain, as in the case of Mainchenn. 3 What of virtue they taught pre-supposed some belief in transmigration ; re-birth was sure to the brave.

When Christianity was finding its way into the hearts of the people, the popular belief in the sid or fairy mound was so far on the side of its doctrine of immortality. The good

From the Wikipedia article on the Druids: "A druid (Welsh: *derwydd*; Old Irish: *druí*; Scottish Gaelic: *draoidh*) was a member of the high-ranking professional class in **ancient Celtic cultures**. While perhaps best remembered as religious leaders, they were also legal authorities, adjudicators, lorekeepers, medical professionals, and political advisors. While the druids are reported to have been literate, they are believed to have been prevented by doctrine from recording their knowledge in written form, thus they left no written accounts of themselves." And then the Wikipedia article on Celtic Animism: "The Celts of the ancient world believed that many spirits and divine beings inhabited the world around them, and that humans could establish a rapport with these beings. The archaeological and the literary record indicate that ritual practice in Celtic societies lacked a clear distinction between the sacred

and profane; rituals, offerings, and correct behaviour maintained a balance between gods, spirits and humans and harnessed supernatural forces for the benefit of the community."

So now we know that the ancient Celtic Druids were animists. If that is the case, then their animism has elements and practices universal to the animism of other races and cultures. There is an interesting part to that snapshot where it says: "[T]hey sang the heathen baptism over the child." In the witchcraft and white magic of my culture, that song they sang is would be called "Man Akom," where "Man" is our dialectal form of the Sanskrit "Mantra." Mantra Akom means "Sorcerous Spell."

The word Mantra, doesn't mean to chant, that's what the word Sutra means. Mantra means: an incantation, spell, hymn. When Jews or Muslims recite verses from their holy books, they will sing it in a melody: that's a mantra. In the old days, the Brahmins also sang verses from their Vedic scriptures. "Akom" means Sorcery. A Mantra Akom is the magic itself, and there is a Mantra Akom for everything you want and need. For instance, to attract a spirit teacher [kru] to you, you have to recite a Mantra Akom over and over a again in the forest. You can recite a Mantra Akom into a container of balm to make girls like you, and you would discreetly rub some of that balm on your target girls. You can recite a Mantra Akom to make someone sick into some food, and then give that food to your target and they will get sick. The Mantra Akoms are in the Pali language.

In Palo, Mantra Akoms are called "Mambos," and they are literally songs we sing. Mambos are one of the key elements of Palo: nothing in Palo works without Mambos. Your nganga is useless and powerless without Mambos. You need to sing many Mambos to open an initiation ceremony. In Mayombe, your sacrifice of an animal is meaningless without a Mambo. Mambos are sang to begin a magical ritual. There is a Mambo for everything in Mayombe. Bozal [a creole of KiKongo and Spanish] is the language the Mambos are sang in. My instincts tell me that the rhyming spells we often see being recited by witches in our Western culture are actual remnants of sorcerous songs and incantation styles of a more ancient indigenous witchcraft. Like in the movie "Sleeping Beauty," when that evil witch says a rhyming spell at her Magic Mirror: "Mirror mirror on the wall, who's the fairest of them all?"

When the Roman Empire fell, its citizens dispersed carrying their skills with them, and those citizens eventually became incorporated into new social orders, imbuing such new social orders with the skills they had. When a memplex dies or goes extinct, the same thing happens where its memes will disperse and get incorporated into other groups and institutions. And so one of the methods of figuring out what Europe's and Britain's ancient indigenous animism/witchcraft may have looked like is to study the old cultural institutions and folklore, etc, of such societies to locate those memes, and then piece those memes together to get a bigger picture. Sort of like doing archeology.

The old story of Sleeping Beauty is a good example. Another good example would be the cultural institution of nursery rhymes. To illustrate: there is a nursery rhyme or song children sing in our English social order that goes: "*Ring around the rosie, pocket full of posey, ashes, ashes, we all fall down!*" That song has historical meaning that memetically traces back to the period of the Black Plague, where people believed that putting certain flowers in your pocket or wearing flowers would ward off the plague.

There is a nursery rhyme or song I learned in school as a child, which is in French, that goes: "*Frere Jacques, Frere Jacques, dormez vous, dormez vous, sonnez les matines, sonnez les matines, ding daing dong, ding daing dong.*" That children's song historically is associated with the fall of the Knights Templar. "Frere Jacques" is Jacques de Molay, the last Grand Master of the Templars, who was burned at the stake in front of Notre-Dame de Paris. In the song, they are taunting Jacques de Molay, asking him if he slept well during the night before his execution by fire, the bell tolls for him in the morning.

Bits and pieces of history can become embedded in such old cultural institutions, and the memes embedded in such old cultural institutions are remarkably conservative. And so, when the Druids became extinct, such “heathen songs” they once sang may have become embedded in the collective psyche of the British/European people, where the witches they later envisioned in their folklore and so on, chanted magical rhyming spells. Another note on the Druids before we continue: you will recall that the Romans suspected or accused the Druids of such things as human sacrifice. The accusations seem valid, as there have been found evidence of the practice of human sacrifice in ancient Britain:

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The Practice of Human Sacrifice

By Dr Mike Parker-Pearson
Last updated 2011-02-28



Garrotted, throats slit, bludgeoned to death - preserved bodies that have been sacrificed to the gods are being discovered the world over. But were these people victims, or did they surrender themselves in a bid to woo supernatural powers? Dr Mike Parker-Pearson explores the dark history of human sacrifice.

They are called “Bog People” sometimes. They are usually men who have been sacrificed and placed in the bogs in ancient times. I personally suspect that they may have been offerings to the Genius Loci of the village or area, for good crops or a safe winter, or something like that. It must have been a big proposition to the spirits, an important request, because it’s a human that was offered and not an animal, and so I don’t feel such sacrifices were intended to merely do something magically petty.

So, I already have a few Kindle books that briefly gave me some hints that my instincts were correct: the ancient people of Europe and the British Isles did interact with Nature Spirits which they called things like Fairies [the Fae, the Fays, the Faie, the Faye], Gnomes, Elves, Sylphs, and so on. These were the same Nature Spirits the ancient Romans used to call things like Nymphs, Dryads, Dyads, Genii Loci, and so on. These are the same Nature Spirits my own culture calls Nik-Ta. If my instincts were indeed correct, that the ancient Europeans “interacted” with such Nature Spirits, then the interaction must have taken the form of Shamanic style trance, via dreams, divination, and perhaps also via psychotropic substances [like fly agaric], because that’s how other cultures’ animisms connect with such spirits.

If the ancient witches of Europe did indeed use Shamanic techniques to work with spirits, then everything we know about witchcraft in the New Age movement and pop-occulture is wrong: Europe did have animistic shamanic traditions, just like other races and folks and cultures. So I set out to do some research on this topic. My research led me to a book called “*Cunning Folk And Familiar Spirits, Shamanic Visionary Traditions in Early Modern British Witchcraft and Magic*” by Emma Wilby, a Fellow of the University of Exeter. My instincts were pointing me in the right direction.

Let's go straight to Emma Wilby's book. Emma's preface in her book is entirely about a witch trial case against a lady. Emma shows us the items or charges against the lady; she's thorough with presenting the case's data. The preface begins with the following: "At the Edinburgh assizes, November the eight, 1576, a Scotswoman named Bessie Dunlop was tried for sorcery and witchcraft." So in her book, Emma just gets right to work, no small talk, no foreplay, or warming up the stage, just straight to the point. I love that. Bessie Dunlop was also called "Elizabeth." The first item of the case against Elizabeth [Bessie Dunlop] is very interesting and topical. I'll quote it, please bare in mind that the quote contains old Scottish words and is peculiar in grammar, also note that the words in the square brackets are the author's and not mine:

"1. IN the first, That forasmuch as the said Elizabeth being asked by what art and knowledge she could tell diverse persons of things they tynt [?lost] or were stolen away, or help sick persons she answered and declared that she herself had no kind of art nor science for to do, but diverse times, when any such persons came ather [?] to her she would ask one Tom Reid, who died at Pinkie, as he himself affirmed, who would tell her whenever she asked."

So: right away, with the very first item presented to the court, we learn Bessie Dunlop was asked how she knew where people's lost items were and how she healed sick people, and Bessie declared that she didn't know such things herself, but that she asked some guy named Tom Reid, and this guy Tom, would show her or tell her how to do such things. And we learn that this guy, Tom Reid, "died at Pinkie," meaning that he is the spirit of a dead man. In other words, to put it in modern terminology, this is form of necromancy, where "necromancy" here means working with spirits of dead people. Let's go to the next two items brought before the court:

[Begin Quote]

*2. ITEM, She being asked what kind of man this Tom Reid was, declared he was an honest well [?quite/very] elderly man, grey bearded, and had a grey coat with Lumbart sleeves of old fashion, a pair of grey breeches and white stockings gartered above the knee, a black bonnet on his head, cloise [?close] behind and plain before, with silken laces drawn through the lippis [*edges] thereof and a white wand in his hand.*

*3. ITEM, Being asked how and in what manner of place the said Tom Reid came to her [she] answered that it was as she was going between her own house and the yard of Monkcastle, driving her cattle to the pasture and making heavy fair dule [*sorrow] with herself, gretand [*weeping] very fast [*earnestly, strongly] for her cows that was dead, her husband and child that were laying sick in the land ill [*famine or epidemic] and she newly risen out of child-bed. The foresaid Tom met her by the way, hailed her and said 'Good day, Bessie.' And she said 'God speed you, goodman'. 'Sancta Marie' said he 'Bessie, why make you such great dule and fair greting [*weeping] for worldly thing?' She answered 'Alas! Have I not great cause to make great dule [*feel so sad], for our gear is trakit [*dwindling away] and my husband is on the point of death and a babe of my own will not live and myself at a weak point. Have I not good cause then to have a fair [?faint] hart?' But Tom said 'Bessie, you have angered God and asked something you should not have done, and therefore I counsel you to mend to him, for I tell you your baby shall die, and the sick cow, before you come home; your two sheep shall die too, but your husband shall mend and be as hail and fair as ever he was.' And then I was something happier for he told me that my goodman would mend. Then Tom Reid went away from me in through the yard of Monkcastle, and I thought he went in at a narrow hole of the dyke nor ony [?that no] earthly man could have gone through and fwa [?so/then] I was something afraid.' This was the first time that Tom and Bessie met.*

[End Quote]

We see that this Tom Reid, who approached Bessie and who looked and dressed like a normal gentleman of his era, wasn't a "demon" or evil spirit. He appeared to be Catholic, that he said "Sancta Marie," indicates as much. Furthermore, Tom Reid gave Bessie some religious counsel, urging her to make amends with God for something she [Bessie] should not have done. This account already defies the generic depiction of witches and witchcraft we know of in our modern Western pop-occulture, where you have goofball Wiccans and such like invoke demons, gods from the Roman or Greek or Celtic pantheon, the horned god and triple goddess mumbo jumbo, and so on. Tom Reid is the spirit of a dead religious Catholic man, who wanted to help Bessie. In Palo, Tom Reid would be called a "Muerto" or an "Nfumbe", and that's exactly what type of spirit "lives" in your nganga: the spirit of a dead person. What dismays me about Bessie Dunlop's case is that she used sorcery and witchcraft to help people find their lost belongings and to heal people of their sickness, and she was executed for that.

Bessie was charged with practicing sorcery and witchcraft, and the source of her sorcery and witchcraft was the spirit of a dead person, not Satan, not a demon, not an imp, not a god, not a goddess. In my own culture, this falls into the category of "ancestor veneration," where we have home altars of our dead kin and relatives, or to someone who was once alive such as a kru, and we continue to acknowledge their existence. We offer such altars food, burn incense, and when we need help, we pray to our ancestors for help, and they do help you. In Santeria, Palo, and Espiritismo, such ancestor altar is called a Boveda.

And so, in my own culture, as well as the cultures of Santeria, Palo, Espiritismo, we do believe that the spirit of our ancestors are alive and interact with us [thru dreams usually] and can be called on for help. This concept of acknowledging your dead ancestors and spiritually interacting with them is universal to all indigenous cultures and is an element of all animism. The memetic remnant of this concept can be found in British and European folklore and other cultural institutions: as with the story of Cinderella and her "Fairy Godmother." As a child raised in an animistic Asian culture, it was easy for me to grasp what Cinderella's Fairy Godmother was: the spirit of her dead mother or grandmother. Emma, in her book, talks about "Fairies," so more on that topic later.

It should be noted that just because you die doesn't mean you become spiritually enlightened. The usual case is that as a spirit, you will retain your personality, world-views, and beliefs. And so, for example, my ancestors - dead relatives - are Buddhists. Tom Reid was Catholic as a mortal, and he seemed to be one as a spirit. Which is why, if you are from a Buddhist culture, and your family are and were all Buddhists, then your ancestor altar is a Buddhist one. And if you are from Latin America, your Boveda [ancestor altar] has Catholic paraphernalia. If, in life, say for example, you and your father had a bad relationship and your father disliked you, when he dies and becomes a spirit, he will retain those feelings and beliefs about you, and so, it would not be a good idea to call him or pray to him, because he may become malevolent.

Let's get back to Emma's book and Bessie's witch trial. Items 7 & 8 are interesting and topical:

[Begin Quote]

7. *[Being] asked if she had sought anything from Tom to help her self or any other with [she] answered that when sundry persons came to her to seek help for their animals, their cow or ewe, or for a child that was taken away with an evil blast of wind, or elf-gripped, she went and asked Tom what might help them. And Tom would pull a herb and give [it to] her out of his own hand and bade her strain the same with any other kind of herbs and open the beast's mouth and put them in and the beast would mend.*

8. *ITEM, Tom gave her, out of his own hands, a thing like a root of beet, and bade her either seeth and make an ointment of it, or else dry it and make powder of it, and give it to sick persons and they should mend. [...]*

[End Quote]

So here we learn that, the spirit Tom, gives Bessie herbs and roots that heal animals and people of their sickness, and that he furthermore teaches her how to prepare the herbs and roots. At face value, being culturally myopic, this may seem to be outlandish. But it isn't.

In my Southeast Asian culture, this is pretty much how you learn as a witch or even in the other sorcerous traditions. Your spirit teacher [kru] actually teaches you about the magical properties of herbs and plants, how to prepare them, and how to use them, and they teach you how to draw and empower magical yantras, do magical tattoos [sak yant], and so on. If you are a medium, you can go into a trance, and allow your spirit teacher to take over your body so that your spirit teacher can actually prepare things for you or heal people. I've seen this happen plenty of times, since I was a child, because we have such mediums in my extended family. It's something I grew up around.

The same goes with the religion of Palo. Your Muerto/Nfumbe - necromantic spirit - tells you, usually thru 1) divination [chamalongos, nkobos], 2) direct psychic communication in a trance state, or 3) in your dreams, about the medicinal or magical properties of certain plants, how to prepare and use them, etc. Your Nfumbe also - via the same methods - tells you step by step how you should perform a "trabajo" [magical working]: what plants to use, what animal to sacrifice, how many, when the ceremony should be done, where, what patipemba ["sigil"] to use. And so, no silly "grimoire" is needed in both my culture and Palo. Your spirit tells and teaches you what you need or desire to know directly. No grimoire must have not been needed with the ancient witchcraft of Europe either, because they left none behind.

A priest or priestess in Palo who has practiced to be a medium and is very good at entering deep trance states, can become what's called a "Perro de Nganga," meaning an "Nganga Dog." A perro de nganga is when the Muerto/Nfumbe can "mount" you, meaning it takes over your body. Usually, when your Muerto takes over your body, it is at the beginning of a trabajo. This when your necromantic spirit takes over your body and performs the magical ceremony for you, and you're unconscious. The magic or sorcery is more powerful this way. I've seen this happen. Other times, the spirit of an nganga will mount you to use your body to heal people. Becoming a medium like this, is the ultimate goal of every Palo priest or priestess.

Next Item at Bessie's trial:

[Begin Quote]

7. [...] [And] Tom bade her take one part of ginger, cloves, anniseeds, liquorice, and some strong ale, and seeth them together, and strain it and put it in a vessel. And [Tom told her to tell her clients to] take a little quantity of it in a mutchekin cane [*measuring vessel], and some white refined sugar among it [and to] take drink thereof each day in the morning [and to] walk a while after, before meat, and she would be well.

[End Quote]

You guys probably thought it was weird for Chinese people, and Palo people, and Amazon shamans to be seething and boiling herbs and plant parts in liquor and shit and then drinking it as medicine. You probably were laughing at the idea. Well, guess what: the ancient animist Europeans and ancient European witches did the exact same thing. Furthermore: the spirit of a dead man taught Bessie how to do this, and with which specific herbs and plants. That ancient European ancestral wisdom was lost. They

called this “witchcraft” back then. In China and the Sinosphere today, we call it Traditional Chinese Medicine. In Palo we call it Malongo. It looks nothing like the “witchcraft” or “paganism” we are familiar with via pop-occulture does it? And people got vilified, demonized, and executed for this.

Everything develops and evolves from previously primitive or simpler forms. Where did the science of Chemistry come from? From the more older practice of Alchemy. And where did that come from? From the more older knowledge of making oils, essential extracts. And where did that come from? From the ancient animistic practice of seething roots, bark, leaves, wood chips, etc, for tincture and medicine.

And now here’s the Special question: how did ancient people in olden times know which plants did what as far as their medicinal properties go? Trial and error? Do you really think that in ancient times, in Asia and Europe and Africa, villagers hiked up and down forests, tasting wild mushrooms and interesting looking plants to see which ones were medicinal and which were poisonous? Are you that ignorant? The simple answer is that science is born from the occult, and the occult is imparted by spirits. An example: there was a time when “spirit visions” was an occult practice taught by spirits and practiced by shamans in every culture on earth. The military eventually took interest in this and renamed it “Remote Viewing.”

Next interesting item:

[Begin Quote]

12. *[Being] asked if she could tell if anything that was away [?not in sight] or anything that was to come [*in the future] [she] answered that she could do nothing her self but [only] as Tom told her.*

[End Quote]

My grandmother’s cousin has a kru [spirit teacher] who imparts to her [my grandmother’s cousin] the power to read normal poker cards. My grandma’s cousin can read your past, present, and future, and she can give accurate dates of when things will come to be in your future. Most people in my culture who have this “gift” of being able to read people’s fortune and future can do so because they have their own kru. People who don’t have a kru - like me - will try to read the same cards, but we suck at it and are nowhere near as accurate, because we don’t have a kru telling us the answers. So, it’s like the people with krus are “cheating” on their homework, where they have a spirit to whisper and show them what to say and what the cards mean. Same playing cards: different results.



In Palo we use a traditional set of divination tool made out of 4 disks cut from a coconut shell. They are called “Chamalongos.” To make them work you need a few things. First you need to “charge” them, which requires a little ceremony. To charge them you need your Godfather’s nganga, because the necromantic spirit in his nganga is what actually charges it to make it work. Once it’s charged, you need a spirit to talk with. This spirit can be your own nganga, or, if you don’t have one yet like me, you have a baby spirit in your MB. Before you can use your chamalongos, you have to hold them and say a long Licensia Prayer in Bozal.

Then you can ask your spirit questions, like: Can this plant heal me of my illness? How should I prepare the plant, should I seep it in liquor? Should I make a powder out of it? What things do I need in order to do a love spell on this girl I like, do I need a piece of her clothing so you can find her? I have an extra piece of human bone, do you want this inside your nganga? And so on. And your spirit will tell you your answer thru the chamalongos. If you aren’t initiated into Palo, you can buy chamalongos or make your own from a coconut, but they will not work in the same way: same coconut shells, different results. This is “Spiritual Technology” and so Spirit is the foundation of that technology. Mechanical Technology harnesses physical energy and power. Whereas Spiritual Technology harnesses spiritual - supra-natural - energy and power. This technological dichotomy will make no sense to a materialist.

In Palo we also have the Vititi Nkobos, which are a handful of seashells. You get them when you become a priest or priestess. They have to be charged in a special solution for a month or more. The solution is a mixture of magical and sorcerous powders made of plant parts and so on. The spirit in your Godfather’s nganga empowers the seashells. The seashells is a divination tool that reads fortunes and answers complex questions. The chamalongos pretty much only answers Yes/No questions. So you would ask it a question like: There is a guy I like, if I use magic to make him fall in love to me, and I get with this guy, how will things turn out? And you throw your seashells, and how they land gives you your answer.



Then in Palo, you have the Vititi Mensu, which you get when you get your own nganga. It's basically a horn with a mirror affixed to it. All the stuff that goes into an nganga also goes into the cavity of the horn, so it's a portable nganga, and is used as such. The Vititi Mensu is also called the "Eye of the Nganga." It sits on your nganga. The Vititi mensu's primary function is Spirit Vision. In modern occult parlance: it's a scrying instrument, a tool to help you in "remote viewing," and so on.

You put yourself into a shamanic trance, and then look softly into the mirror, and your spirit will show you things. It works pretty much like the magic mirror on the wall in the Sleeping Beauty story. You can buy a mirror and use it to scry with yourself, but the results will be different: same mirror, different results. The roots of Palo is ancient, and the beautiful thing I love about Palo is that it has a great habit of preserving its ancient aesthetics and traditional divination tools.

Bessie Dunlop was found guilty, and eventually executed. In her days and in her dialect, people who practiced magic and sorcery were called "Cunning Folk." A Cunning Woman if you are a woman, and Cunning Man if you are a man. Emma Wilby's preface to her book ends with the Cunning Woman Bessie being found guilty. Part One of her book jumps right down into business. It's titled "Demons and Fairy Familiars, The Historical Context." Part One explains to you that in proper historical context [historical usage of such terms], Tom Reid, was Bessie's "Familiar Spirit." As Emma explains in the introduction:

INTRODUCTION TO PART I

‘In the name of God, what art thou?’

Elizabeth Bennett, 1582

In her role as a ‘cunning woman’, or popular magical practitioner, Bessie Dunlop worked at the rock face of sixteenth-century Scottish life: she delivered babies, healed the sick, consoled the bereaved, identified criminals and recovered lost and stolen goods. But the keystone of Bessie’s magical practice – the source of all her knowledge and power – was her relationship with a ghost, a familiar spirit who she called Tom Reid. And Bessie was not alone in this. Of the hundreds of trials for witchcraft which took place across the length and breadth of Britain in the sixteenth and seventeenth centuries, from the Orkney Isles to Cornwall, a significant number produced confessions detailing descriptions of pivotal encounters between popular magical practitioners and some kind of spirit. That belief in familiar spirits was widespread among the common people in this period is also corroborated by references found in the writings of contemporary intellectuals and theologians and in plays, ballads and pamphlets. In these sources the magical practitioner might be defined in any number of ways – as a ‘witch’, ‘sorcerer’, ‘wizard’, ‘wise man’, ‘cunning woman’ and so on – and their spirit-familiar might be variously described as an ‘imp’, ‘demon’, ‘fairy’, ‘angel’ or, most commonly, ‘the Devil’. Whatever the definitions employed, however, in all these descriptions of encounters with familiar spirits, the working relationship between the human and the spirit followed the same basic format as that enjoyed by Bessie Dunlop and the man who ‘died at Pinkie’.

Trial confessions which contain descriptions of familiar-encounters all share a contradictory mix of the everyday and the fantastic. Bessie’s narrative, for example, resonates with vivid details about daily life: a grey-bearded man in a coat with old-fashioned ‘Lumbart’ sleeves, cloves and strong ale seething in a medicine vessel, a pound of eggs received and carefully wrapped up in a napkin and, more poignantly, a countrywoman

In the confinements of cultural myopia, you can dismiss such “trial confessions” saying that people will make things up and say what you are told to say under torture or acute fear of death. And so, such confinement of cultural myopia, plus a sweeping dismissal of all confessional accounts, would render the concept and notion of “Familiar Spirits” fictitious fabrications of fretful tortured minds, thus saving your precious materialist weltanschauung.

Unfortunately, it's harder for me to dismiss such trial confessions, especially those similar to Bessie's, because all of the topics she talks about and describes have correlations to cultures I am either familiar with or was raised in.

In ancient England, such ghosts like Tom Reid were called "Familiar Spirits," in Southeast Asian culture, they were and still are called "Kru" which means "Spirit Teacher." In the Congo in Africa they were called "Nfumbe" which means both "Ghost" and "Corpse," and in the Kongo animistic religion of Palo, the spirit that resides or empowers your nganga is indeed a ghost, or spirit of a person who once was human. Nfumbe also refers to the bones of a corpse inside your nganga. In Spanish, your Nfumbe is called a Muerto, which means the same thing as Nfumbe.

In Khmer, the word is "Khmauch," meaning both "Ghost" and "Corpse" as well. When we refer to a dead ancestor, whom we are usually paying our respects to at our home "ancestor altars" we would call them "Khmauch Gong," or "Khmauch Mah." Khmauch means ghost, and Gong is the Chinese word for Grandfather, and Mah is the Chinese word for Grandmother. It's a dialect of Chinese. The difference between your Khmauch Gong and your Kru is that your Khmauch Gong is just a family member who watches over you, whereas a Kru is a ghost or spirit who "professionally" teaches you stuff like magic, sorcery, the healing arts, and fortune telling.

So nobody in my Southeast Asian culture, in traditional Chinese culture, or in Kongo culture [Palo] has to be tortured to confess that they work with ghosts to teach them things and watch over them. It's just a part of the culture. And in one way or another, it is a part of every animistic culture. For instance: Native Americans and their "Totems," "Spirit Brothers," "Spirit Animals," and "Ancestors," and the "Spirit Journeys" [shamanic trance] they take to communicate with such spirits. It's literally a part of every animistic culture. And the method of connecting with such spirits is universal: via dreams, divination, and trance.

In Khmer, and in Buddhism, we call that trance state "Samadhi," which is a deep meditation. The Buddha once explained that you can obtain psychic abilities from practicing samadhi often, given that you have the intent to develop such abilities. The materialist can ask the question, as they often do: "If magic works, then how come I haven't seen it work?" The answer to that question can be derived from asking this question: of all the New Agers, Wiccans, whatever, in Western pop-occulture, how many of them actually have a relationship with a ghost, like Bessie did? How many of them can even enter deep trance states? How many of them simply learn their "craft" from Amazon books and the internet?

And this interaction between mortal and spirit was indeed a part of ancient European cultures as well. The only difference is that in Europe, Christianity executed people who practiced this **Old Way**, and they vilified and demonized those spirits into imps, demons, and the devil. And to make matters worse for European animistic spirituality, you have goofballs and dummies who take the demonized mythos the Church concocted and they invent stupid revivalist pop-occulture religions that worships such imps, demons, and the devil. Based on my experience with my own culture, and of what little I now know about Palo/Kongo culture: my personal opinion is that the account of Bessie Dunlop's witch trial is an honest one, where Bessie told the truth, because what she told - unbeknownst to herself - is universal to all animistic cultures on earth. Bessie's confessions can be verified and validated by other animistic cultures in other words; she wasn't making it up.

On pages 17 & 18, Emma begins sharing information about what exactly "Fairies" were, as the word/term was used back then. When we think of "fairies" today, we think of the cute little Tinkerbell humanoids with dragonfly or butterfly wings. They live in flowers and on knolls. Originally, the word Fairy didn't denote such Tinkerbell type things. Fairies were something different. Keep in mind Cinderella's "Fairy" Godmother when you read what Fairies were in ancient times, according to how the word was used and conceptualized in context to that olden era.

The Fairy Folk

Remembring hir, quhen sche was lyand in chyld-bed-lair, with ane of hir laiddis, that ane stout woman com in to hir, and sat down on the forme besyde hir, and askit ane drink at hir, and sche gaif hir . . . and Thom said, That was the Quene of Elfame his maistres, quha had commandit him to wait upoun hir, and to do hir gude.²⁸

In early modern Britain, disbelief in the existence of spirits was tantamount to atheism. The overwhelming majority of people, whether rich or poor, educated or uneducated, believed in the existence of a countless number and variety of invisible supernatural beings. Different types of people were concerned with different types of spirits: for the devout Christian, angels and demons stood centre stage; for the élite magician, spirits originating from classical cosmologies could be equally significant while the uneducated country people placed a greater emphasis on the 'fairy folk'. Trying to make any hard and fast distinction between categories of spirits in early modern Britain is impossible because supernatural beings were labelled differently, depending on geography, education and religious perspective and definitions overlapped considerably. The term 'fairy', for example, is a misleadingly broad generic term which, in the period, covered a wide range of supernatural entities.²⁹ On a popular level there was often little difference between a fairy and an angel, saint, ghost, or devil. We find the popular link between fairies and angels, for example, in the story of a man on trial for witchcraft in

familiar.

The most consistent association to be found, however, is the link between fairies and the dead. In the mid seventeenth century, political philosopher Thomas Hobbes claimed that 'The Fairies are Spirits and Ghosts. Fairies and Ghosts inhabite Darknesse, Solitudes, and Graves' while a few decades later Scottish theologian James Garden, in a letter to the English antiquarian, John Aubrey, asserted that Scottish magical practitioners, or 'seers', were people who converse with 'ghosts & spirits, or as they commonly call them, the fairies or fairie-folk'.³² Similarly, Garden's contemporary, Robert Kirk, a clergyman from Aberfoyle, Stirling, who wrote the famous treatise on seventeenth-century Scottish fairy belief, *The Secret Commonwealth of Elves, Fauns and Fairies*, recorded how one local seer, or magical practitioner, claimed that the fairies were 'departed souls attending a whil in this inferior state'.³³ That these learned commentators accurately reflected popular belief is illustrated by the fact that many people claimed to have seen dead friends and relatives in fairyland. Bessie Dunlop maintained that Tom Reid was the spirit of a man who had died at the Battle of Pinkye thirty years earlier, and yet Tom lived in fairyland and served Bessie by command of the queen of the fairies. The relationship between fairies and the dead was even closer for Orkney cunning woman Elspeth Reoch, whose trial dittays of 1616 state that she was visited by a man who 'callit him selff ane farie man quha wes sumtyme her kinsman callit Johne Stewart quha wes slane be Mc Ky at the doun going of the soone'.³⁴

The heterogenous group of spirits which

So we learn that the word "Fairy" was a generic word that referred to different kinds of spirits from angels, to ghosts, to saints, to devils. But in the most part, the word "Fairy" was used to mean a ghost, which is to say: the spirit of a dead person. Elspeth Reoch, 1616 Orkney, stated that she was visited by a man who called himself a fairy-man who was, at some point in time, her kinsman named Johne Stewart, who was killed by some person named McKy.

Rather than live in flowers and knolls or on so called "fairy mounds," fairies inhabited darkness, solitudes, and graves, and a place referred to as "Fairyland," the Realm of the Dead. Tom Reid was the ghost of a man who was killed in battle 30 years before he met Bessie, and he lived in fairyland. We also learn that there is some kind of structure or hierarchy to fairyland: it had a queen. We also learned that, for the most part, the country [rural] folk were the ones who believed in fairy spirits.

There are some Houses in Palo where after they have build an nganga, they go to the cemetery to "pull a spirit from the grave," with a ceremony, and this spirit of the dead person becomes the spirit who lives in their nganga. Suddenly, the necromantic religion of Palo and the Old Way of the rural folk of ancient Britain aren't so different. Palo, in most parts of the world outside America, is a rural religion, and has been such since when it was an African witchcraft in the Congo before the slave trade.

After learning that in ancient times the term “fairy” often referred to the ghosts [spirits] of the Dead, the idea of being snatched by fairies to fairyland made sense to me. In my culture your elders warns you often that if you ever have a dream in which a dead ancestor or family member invites to to come with them to “their place,” to not go with them or you can die in your sleep because your spirit leaves your body and goes to the Realm of the Dead.

The demographics of ancient British people who believed in fairies and worked with them also fits the demographics of the people in my own culture who are drawn to Kru [spirit teachers], Lersi Masters, and Magic Monks: they are usually the poor, country folk. Why so? I can only speak for my culture and from my experience or observations. The reason why is that poor country folks don’t have the money to live comfortable lives like rich people in the city. And so, poor country folks also don’t have the leisure time to be concerned about the lofty philosophy of Buddha, because they struggle every day to survive. And so, when a poor country person gets sick, or someone in their family gets sick, they can’t afford to pay for doctors. In very olden times, there were no streets, no cars, no telephones and no doctors near by to help you. And so, as a poor country person, you heavily relied on the magical services of spirit mediums, magic monks, healing ascetics, shamans, and the like. We are all a product of our environment. If the environment is a rural region in ancient times, then spirits, and magic, and herbal medicine was your means of physical wellbeing.

This environment concept is exactly how and why White Cubans ended up becoming initiated into Palo [and Santeria] in olden times in Cuba, and why the religion of Palo - a form of witchcraft [brujeria] - was allowed to continue to be practiced by White slave masters. Historically, Cuba was a sugarcane industry. And so, you had sugarcane everywhere across the countryside [rural regions] of Cuba. It was on those sugarcane plantations that the Kongo slaves mostly worked on, watched over by their White slave masters. And so, historically, back in those days, the condition was that doctors were far and few in between, the telephone had not yet been invented, neither cars. And so, historically, when the wife or child of one of those White slave owners got sick, it was a big deal. So, in history, what happened was that the Kongo slaves would offer the White man - his owner - magical services: to heal the White man’s child or wife. The healings worked, and so, what happened was that such White slave owners would “turn a blind eye” and allow their Kongo slaves to practice their religion, and eventually the slave owners and White country folk got initiated into Palo.

Even today, economy plays a major role in who are drawn to magic and traditional healing in my culture and in Palo. It costs huge amounts of money to go to the hospital and have them take care of you if you have cancer. Most everyday folks just don’t have that kind of money. And so, I have seen everyday folks come to see members of my extended family who are spirit mediums to work with spirits [kru] to be healed of their cancer. Likewise with Palo. Most Mexicans here in Southern California are not rich enough where they can afford massive medical bills for their families. And so they rely on and need the traditional healing that the spirits in Palo [and Santeria] offer.

It’s not about education and being uneducated, like only dumb people believe in this stuff. You can be a huge smartass with a 300 IQ all you want, but if you are a poor country person, living in the 3000BC, 1600s, 1700s, 1800s, 1900s, and you get sick, or your son gets very ill, and you have no way of finding a fancy-shmancy doctor, guess what? You’re going down to the local witch-doctor, guaranteed. Most people into Palo today, that I have come to know are very intelligent, educated people: doctors, lawyers; I have a godsisiter who works for the Department of Defense. Same goes with the magic and belief in supernatural spirits in my culture. Same goes with Santeria.

It’s first your economic situation, and secondly, your relationship with those spirits is very fruitful. They care about you. That’s one thing that is not accounted for, as to why so many people are drawn to this subculture of magic and spirits: the relationship between mortal and spirit. Here’s what I mean, in my own culture, you have the Buddha or Brahma for people to believe in. But those

gods or whatever, are very distant, they don't interact with you, you can't even tell if they are real. On the other hand, when a spirit enters the body of a local spirit medium, that spirit is right there talking to you, healing you, joking around with you, caring for your needs. Same thing with Palo. Things like Catholic saints are distant, they don't interact with you, and you can't even tell if it's just a statue or if the saint is real. But you know the nfunbe of your Godfather's ngnaga is real, especially if that spirit possesses [mounts] someone's body to talk to you, interact with you, heal you. The relationship with these spirits is direct, personal, and intimate. And those spirits actually care about you and your wellbeing.

Regarding fairyland: that's not an alien concept to me. In my own culture, we believe that when you die, your spirit goes to "Tan Kraum" meaning "Bottom" [Kraum] "Realm" [Tan]. In other words: the Underworld. Except in my culture, the Underworld where dead people go to is under the ocean. This Underworld, at the bottom of the sea is ruled by the King of the Nagas. Nagas, in my culture, are not dragons, they are big sea-serpents, or sea-dragons. And so, there is a structure or hierarchy in the Underworld. Interestingly, since we're talking about fairyland and the underworld, in Kongo culture [Palo] it is believed that when people die, our spirit goes to a place called "Kalunga." Kalunga is the KiKongo word for "Ocean."

In the cultures of the Khmer, Thai, Lao, Chinese, and Palo, it is believed that sometimes when a person dies, their spirit becomes earthbound and does not go to Kalunga or the Underworld like they are supposed to. There are certain reasons why a person's spirit would remain earthbound. For instance: let's say there is a man who is an alcoholic. He can't stop drinking. He loses his job, his wife, his kids, his house. He becomes homeless. Even as a homeless man, this guy can't stop drinking. He dies of liver failure. As a spirit, this person refuses to move on into the afterlife, to the Underworld, because his chitta [psyche] is so fixated on alcohol, so lost in the memories of enjoying alcohol, so obsessed with mortal life and the pleasure of alcohol, that he remains earthbound, lost in his own memories.

In Buddhism and Hinduism such types of spirits are called "Preta." In Khmer they are called Praet, which is derived from Preta. In Chinese culture and Thai culture [influenced by the Chinese] such spirits are called "Hungry Ghosts," because they hunger, crave, are obsessed, with something that keeps them earthbound. In Palo, they are called "Nkita." Hungry Ghosts, or Nkitas, can also be the spirits of people who have died violent deaths. It's these Praets - Hungry Ghosts - that are employed in Black Magic, in all cultures mentioned. In Palo, and in Southeast Asian culture, we believe in reincarnation. But if you are earthbound, you can't reincarnate. You first have to go to Kalunga, the Underworld, Afterlife Realm, in order to reincarnate.

Regarding Praets/Nkitas: After a while of being earthbound, they become inhuman. We often forget that being "Human" is actually a social behavioural construct. This concept can be understood simply by studying several cases of Feral Children, and then studying cases of pet dogs and cats and even orangutans that pick up human-esque behaviours and traits from being exposed to human behaviour. Being "human" and civilized is a temporary social behavioural construct. Your spirit has existed longer than it has been human. And so, when a spirit of a dead person has been detached from its human body and detached from human civilization, such spirit will gradually revert back to its non-human characteristics, qualities, and behavioural patterns. The same goes for Hungry Ghosts and other earth bound spirits. If they linger on the earth for a while, especially isolated in natural environments such as caves, hills, etc, they can become inhuman, and more primeval or animal-like.

dren. Fairies were also capable of all-too-human emotions: they could feel anger, hatred, jealousy, sympathy or joy – and they could fall in love. Fairy society, like that of early modern Britain, was presided over by a monarchy, and the fairy king and queen, sometimes accompanied by an entourage of aristocratic henchmen, reigned over a mannered and lavish court. Although fairies were often associated with the natural landscape, particularly hills and subterranean caverns, in principle the fairies could be found almost anywhere. One early modern writer claimed that ‘They occupy various places of this world; as Woods, Mountains, Waters, Air, fiery Flames, Clouds, Starrs, Mines, and hid Treasures: as also antient Buildings, and places of the slain. Some again are familiar in Houses, and do frequently converse with, and appear unto mortals.’³⁵ The folklorist

Fairy was a generic word used to refer to different classes of spirits. Besides referring to the spirit of dead people, they also was used to designate Nature Spirits [spirits of the landscape]. In Palo, the types of of the landscape are worked with. Spirits of the natural landscape in Khmer are called Nik-Ta. We make shrines to the nik-ta of places and trees and so on. Usually they are like little tree houses that double as altars where incense can be burned and small offerings of fruits and water can be placed. The peach tree in my grandmother’s back yard has one such nik-ta shrine, dedicated to the nik-ta of the land upon which the house was built. In this case, such a nik-ta, in Latin would be referred to as a Genuis Loci. Sometimes, your kru [spirit teacher] can be a nik-ta, a powerful sorcerous spirit of the Natural Landscape.

In Palo, specifically Mayombe, most of your work is with spirits of the Natural Landscape. The most important group of such spirits are those that live in your local Nfinda. The word “Nfinda” is the KiKongo word meaning Forest and Wilderness. Your local nfinda means the plants that grow around your neighborhood and the local area. Like the dandelions, clover patches, the Marshmallows, trees, shrubs; plants at the local park, and so on. You talk to such spirit of plants by connecting your heart with them and by using your divination tool, usually your chamalongos.

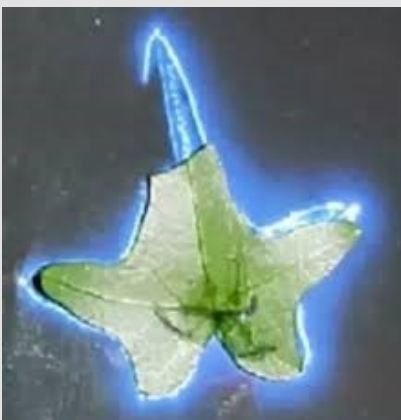
I had one interesting experience recently with a tree I see everyday. It’s the Money tree that grows in a pot at my own shop. I won’t be getting my own nganga until perhaps the year 2020 maybe, but I’m already looking for stuff to put into it. You can put into your nganga a few items that you have a connection with, that are meaningful to you. I had the idea of using some of the palo from that Money tree, so it can bless my nganga with the virtue of prosperity.

So, as I was kneeling to give this money tree water like usual one day, I connected with its spirit, and spoke to the spirit, saying roughly: “Money tree spirit, we’ve been working together for many years, and I do appreciate the work you do to help bring in customers. I would like to have you be a part of my future nganga, so we can continue to work together. Tell me if you like this idea.” And I used my chamalongos to get an answer. The money tree said “Yes.” And so, I stood up to look at all of its long thin branches, to find one I like, and I said to the money tree spirit: “May I have permission to have this specific branch of yours? Will you put a part of your spirit and magical property into that branch for me? I will cut it into three pieces and put it into my future nganga.” I tossed my chamalongos, and the plant said “Yes.” So I asked the spirit in that tree: “Will you cause that branch to turn brown so I’ll know when it is ready for me to cut?” The spirit said yes thru my chamalongos.

I had forgotten to check on that branch of the money tree for 2 months. One day recently I remembered my request, and so I went to check the specific branch I pointed out, and remarkably, it had died and turned brown. I found that to be very peculiar, because I take care of that tree very well. I water it every day, it has plenty of soil and fertilizer even. It is healthy and bright green. But yet,

that specific branch I had asked the tree for, requesting the tree to turn it brown, died and did turn brown. So, I prepared my chamalongs, and then asked the spirit in the money tree if that branch was ready for me to cut, and it said yes. So I cut about a foot and a half of that branch, then divided it into three pieces.

In Palo, if you arbitrarily go around cutting parts off plants without actual permission from the spirit of that plant, you will end up with an “empty” part of that plant. Empty meaning, the life force and magical property of that plant is retained by the plant. Here’s a visual of what I’m talking about:



The picture is a Kirlian Photograph of a leaf. If you look at the physical leaf, you will see that the tip of that leaf has been torn off. But, the energy field of the tip of the leaf has been retained by the leaf. And so the tip that was torn off is empty of that energy field. It’s the same concept with the magical or sorcerous or supra-natural properties of plants and animals. If you cut plant parts without asking for permission to do so, you will end up with empty plant parts. If you ask the spirit of that plant for permission and speak your intentions to it, it will actually put in more of its medicinal properties into the part you want and will charge it with its magical properties as well.

For example: dandelion. Most people consider dandelion to be a “weed,” like it’s bad or something, and they’ll use weed killer to kill them. Nature is self-healing, even on a fractal level. What that means is that your lawn is a fractal portion of Mother Nature, and so, your lawn is self-healing. Whenever you see dandelions in your lawn, it means the top soil in your lawn is unhealthy and lacks nutrients. And so the dandelions grow, and they have very long roots that drill for deeper nutrient, and pull such nutrients upwards. And so, dandelion does have mild medicinal properties. You can make a tea out of it and benefit from such healing property. If you asked the dandelion for some of its leaves as medicine, it will increase the potency of such healing biochemicals for you. If you simply pulled the dandelion out of the ground and made a tea out of it, you wouldn’t get much of the plant’s medicinal property. Which is where the pharmaceutical industry comes in: rather than work in harmony with plant spirits to have them increase the potency of their healing biochemicals, we will use chemistry to synthesize the plant’s active healing biochemical and produce such in massive quantities. Instead of working in harmony with Mother Nature, we use her and then usurp her with synthetic shit.

Dandelions also have mild magical properties. It has the ability to encourage your clairvoyance faculty to develop. If you knew this magical property of dandelion, and you pulled one out of your lawn and made a tea out of it, nothing would happen to you. The spirit of that dandelion has been offended because you killed its physical body, and so it won’t bless or charge its body with its magical properties for you. You have to ask it to charge some of its leaves for you with its magical properties, and then respectfully remove some of its leaves when it has finished charging those leaves for you. If you understand this concept, then you will understand that all of those “magical” herbs they sell at Wiccan or New Age shops are “empty” husks of plants that have been poached for their parts. There is nothing magical about them.

Which is why, in Palo - and even in my Southeast Asian culture - you are told by your elders to go to Nature for your plants and herbs, to become familiar with the plants in your local area, and/or grow your own garden. In olden days, Native Americans used to go into Nature to find sage, take some of the sage they find after asking the spirit of the sage for permission. That sage then is charged with a magical property of being able to clean things of negative energy. And then, materialism and cultural appropriation came along and merchants began mass producing sage all nicely bundled with string to clear your magical altar, your haunted house, your chakra healing yoga space, whatever, to New Agers, and Wiccans. It's silly: that sage is empty, because it's been poached for its parts. Same plants: different results.

This is actually important to understand when you are collecting sticks to build your nganga. Like ancient Druids, the religion of Palo believes that a certain number of trees are sacred or holy. The religion itself is named "Palo" for a reason. Most ngangas - there are different types - requires at least 21 palos from 21 sacred trees. If you just go around cutting branches of those trees like a dumb materialist, you'll just end up with empty sticks. Thus, your nganga is useless. You have to ask the trees for permission, that way the spirit of each tree charges your stick with its power and magical properties. There is one tree specifically that you have to really ask for permission to take its branch, and you have to leave an offering as well. It's the very holy Nkunia Nzambi, it looks like this:



It's called the Ceiba Tree, and it's holy in Palo culture. Ceiba has to be inside your nganga for it to be a real nganga. This tree - in Palo - is so holy and revered, that you're not even allowed to cross its shadow without first begging its pardon or asking for its permission to cross its shadow. In many parts of Cuba, Puerto Rico, and Latin America, when you are initiated into Palo, you are initiated under this tree. Before you can cut a branch off this tree, you have to leave an offering and ask its permission. Then you can cut the branch off. Your elders teach this concept to you, about sticks being charged, and asking the plants for permission, etc. So, it's not information you can learn out of a book or on the internet. It's oral tradition. There are ways to communicate with Nature Spirits and ways to have such spirits bless and charge their plant parts for you with potent medicinal properties and magical properties.

In my own culture, we have the same concept. Boar tusks have magical properties for example. If you killed a boar for its tusks, those tusks are empty, and furthermore, the spirit of that boar you murdered may put into those tusks negative energy to fuck your life up. The boar has to give you its tusk or lose it naturally. Usually the boar will scrape its tusks up against tree trunks, and

sometimes the tusks will break off. That's the type of tusks that are charged with magical properties: powerful fetish items. Poaching animals for their body parts is thus pretty stupid, because the animal's spirit retains the magical property of its parts. You have to ask the spirit of the animal for permission and for it to somehow give you its parts. The easiest way to do this is to propitiate the Genius loci of the forest such animals live in. The Genius Loci of the forest is like a big mother spirit [the queen] of all the plants and animals in its forest. You would ask the Spirit of the Forest for permission to have the body parts of one of its animals, and you would leave for that Genius Loci an offering to show your gratitude. The forest spirit will cause one of its animals to die, and you can then have the dead body, which parts are charged with magical properties.

Let's go to Part Two of Emma's book. In Part One of her book, Emma spends a lot of time talking about spirits that witches and cunning folk worked with. Such spirits were typically called "fairies" by the people of those olden days. The word "fairy" was a generic term used to designate many different types of spirits. The two main types of spirits "fair" was used to refer to were the spirits of dead people and the spirit of the landscape [nature spirits]. In Part Two - my personal favorite part of her book - Emma leaves Britain and Europe and she does some Anthropological investigation into other indigenous cultures to find parallels between what ancient Europeans witches practiced and what those other indigenous shamans practiced. Emma's intro to Part Two:

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isons.² Anthropological studies of recent and contemporary non-European tribal cultures provide a wealth of first-hand and, relatively speaking, 'objective' accounts of magical belief and practice surrounding familiar spirits largely uninfluenced by Christian ideology. Although these findings come from societies which are geographically and temporally distinct from early modern Britain, they can still be used to gain insights into our subject.

Relatively few historians of early modern British magic and witchcraft have used anthropological material as an analytical tool, despite the fact that when it has been used, the results have contributed hugely to debate in the field. The works of Alan Macfarlane and Keith Thomas, published in the early 1970s, remain influential. By drawing comparisons between the magical beliefs and practices of cunning folk and witches in early modern England and those of magical practitioners from a number of recent and contemporary tribal societies (with particular emphasis on the southern Sudanese Azande tribe), Thomas and Macfarlane revealed the types of emotional and societal dynamics which may have lain beneath the activities of cunning folk and witches and provided compelling evidence to suggest that there was a genuinely popular basis to witchcraft accusation in England in this period.³

Across the Channel, meanwhile, Continental historians have used anthropological perspectives to explore the folkloric roots of the more

accusation in England in this period.

Across the Channel, meanwhile, Continental historians have used anthropological perspectives to explore the folkloric roots of the more specifically demonological elements of European witchcraft. Over forty years ago the most prominent of these, the Italian scholar Carlo Ginzburg, published his analysis of a series of witch-trial records from Friuli in Northern Italy, in which he argued that the successive groups of Friulian peasants accused of convening at witches' sabbaths and practising witchcraft over the period 1575–1675 were in fact members of a local agrarian cult, of pre-Christian origin, whose essentially beneficent folkloric magical practices were being demonized by witchcraft interrogators.⁴ In his follow-up book, *Ecstasies* (1989), Ginzburg considerably widened the scope of his research. Tracing belief motifs, myths and rituals from throughout Europe back through recorded history and into prehistory, he concluded that the folkloric beliefs and rituals of the Friulian Benandanti were evidence of the survival of pre-Christian Eurasian shamanistic visionary traditions.⁵ Ginzburg went on to claim that similar shamanistic traditions did not only survive into sixteenth- and seventeenth-century Friuli, but were widespread on a popular level throughout early modern Europe, and that they fused with élite demonological ideas to create the stereotype of the witches' sabbath. Although elements of Ginzburg's work have been disputed by scholars (much of this focusing on his attempts to illustrate the continuity of secret ecstatic cults from prehistory through to

When I personally read Emma's book, or any historical account of historical Western witchcraft, I had my own Southeast Asian and Chinese cultures and our indigenous magic and sorcery to compare what I was read about said witchcraft with. From that comparison, it was easy for me to see parallels and correlations and common methodologies. For example, when ever I read about "familiar" spirits, I think of "Kru" in my own culture. When I read about "fairy godmothers," I think of dead mothers and ancestors watching over you.

I naturally do the same thing between my folk cultures and our indigenous magic and sorcery with Palo, my adopted religion. When Palo uses the methodology of "Trance" to connect with spirits, I think "Samadhi" in my folk culture, which essentially is the same thing. When Palo people have Bovedas [ancestor altars], we have in my culture Buddhist ancestor altars. There are a lot of commonalities between my own culture and Palo. Palo uses spiritual herbal baths, as do we in my culture. Sometimes Palo uses raw chicken eggs to heal people, in the folk magic of my culture, we use the same chicken eggs. In Palo, the human doesn't have any power to heal or do anything, the spirit [Muerto] does, in my culture it's the same, the spirits have the power to heal.

Having several different cultures to compare things with helps me “broaden my perspective” where I am able to understand the magic and sorcery of my folk cultures and of Palo’s more better. It helps me see and recognize certain universal practices shared by such types of animistic cultures. You become less culturally myopic. Emma Wilby seems to have done the same thing, where she uses anthropology to broaden her understandings of British and European witchcraft. With my knowledge of my own folk cultures and Palo, I found Emma’s book to be a treasure trove of valuable data: I was able to better understand Western witchcraft in context to history, as well as in context to the greater arena of animistic cultures. My instinctual suspicions that European witchcraft used shamanic practices just like every other animistic culture on earth was right.

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the early modern period), the import of his basic hypothesis cannot be discounted and it has single-handedly eliminated the ‘élite-origin-only’ theory of the sabbath. Since Ginzburg’s pioneering work other Continental scholars have taken up the baton, developing his ideas and applying his findings to regional studies. This line of research has proved particularly fruitful with regard to Eastern Europe, where a rich store of relatively recent folk traditions associated with shamanistic beliefs and experiences (such as those pertaining to the Hungarian *táltos*, Romanian *călusari* and Croatian-Slovenian *kresniks*) have made the links between early modern witchcraft and prehistoric shamanism easy to forge.⁶

My only distaste for Part Two of Emma’s book is that she relies heavily on the secondary source data of egg head geeks that study other people’s culture from the outside who then posture themselves as experts. The better way to go about this is cultural immersion, where you get initiated into the religious traditions of another people. Which is why Palo is valuable to me, it’s a way of getting first hand account, primary source. Even when comparing Palo [which is Kongo+Taino animistic shamanism] to ancient European witchcraft, it becomes easy to also forge links between the two, and between those two and my Southeast Asian and Chinese folk cultures.

Many shamans, like Gabriel Mir, verbally discuss diagnoses and cures with their helping spirits in a manner which closely resembles the way early modern cunning folk like Bessie Dunlop worked with their familiars. Mircea Eliade describes how, among the Californian Achomawi, the practising shaman 'loses himself in meditation and talks *sotto voce*; he is conversing with his *damagomi*, his "powers" [helping spirits], to discover the cause of the illness. For it is really the *damagomi* that make the diagnosis.'³² Such was also the case for the Siberian Sagay shaman, Kyzlasov, who claimed of his helping spirits that, 'it is through them, that when I hold the pulse of a sick person, it becomes clear to me, what is wrong with him'.³³ Anthropologist Frances Densmore describes how North American Ute shaman Pagitsh, whose helping spirit appeared in the form of a little green man about two feet tall, claimed that when he performed healing rituals inside a tent: 'throughout his treatments the little green man stayed outside the tent, and he could see him and hear what he said, every phase of the treatment being according to his direction'.³⁴ The shaman supplements the use of spirits in healing with a variety of other methods, many of which are similar to those employed by cunning folk and witches: herbal medicine, magical amulets, chants, charms, the laying on of hands, massage, manipulation, the transferral of sickness onto an animal or the shaman himself and so on. The sucking out of sickness and the removal

shaman himself and so on. The sucking out of sickness and the removal of 'arrows' inflicted by evil spirits or other magical practitioners also feature in both early modern and shaman encounter-narratives. As we shall examine in chapter NINE, many shamans also resembled the cunning man or woman in that their healing rituals also involved sending, or accompanying, their helping spirit into spirit worlds.

Like the cunning man or woman, the second most common use to which the shaman puts his helping spirit is that of divination. The latter's divinatory skills are often highly prized, indeed some scholars suggest that, in Siberia at least, these skills were historically as highly valued and sought after as those of healing.³⁵ With the aid of their spirits, shamans can divine future events, such as predicting the likely outcome of a patient's illness or whether a certain venture, such as a hunting trip, battle, or journey, will meet with success or failure. These divinatory powers frequently incorporate 'remote viewing' skills through which a shaman can locate lost or stolen goods, identify criminals, describe the condition of persons distant, or chart the position of fish

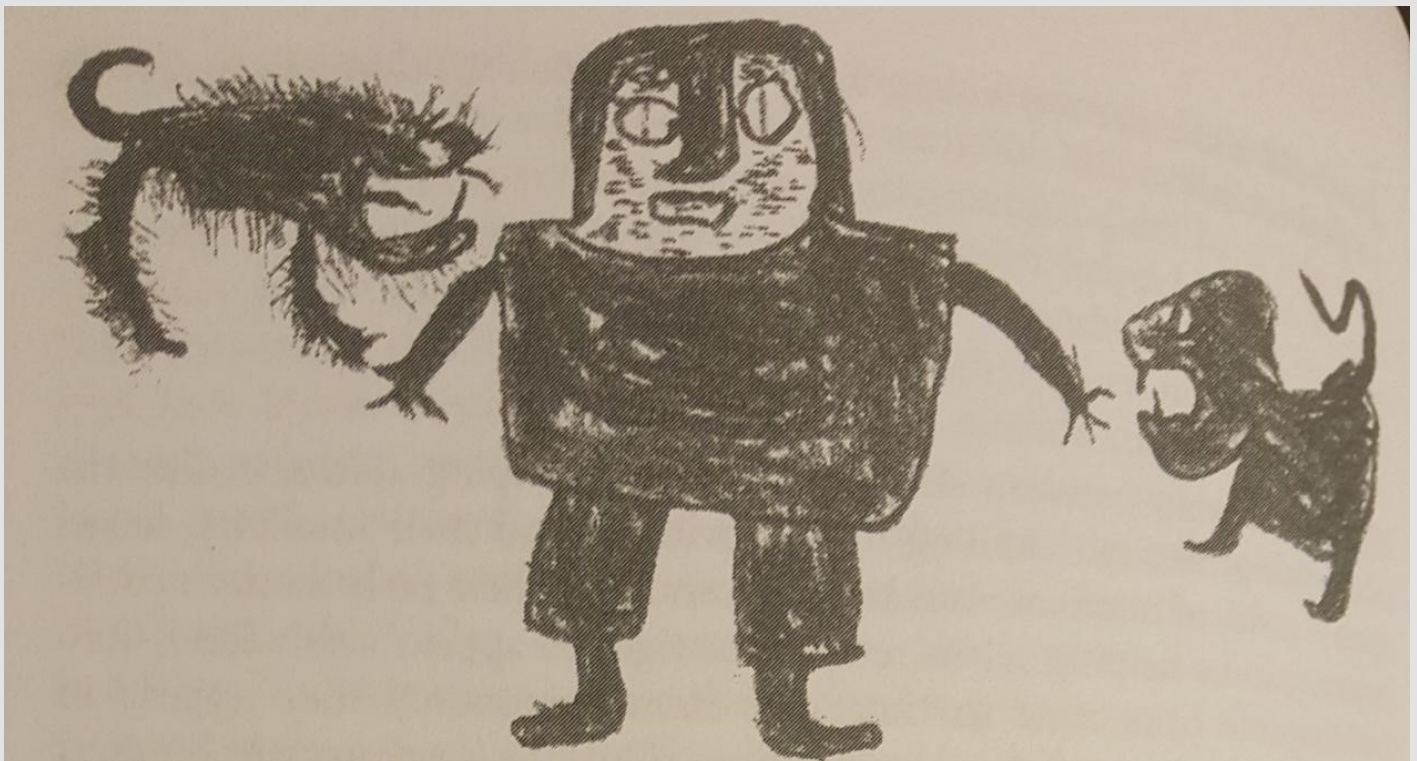
We see from the above quotes that the European witchcraft concept "familiar spirit" is universal to all animistic-shamanic cultures. We call them "Kru" in Southeast Asian magic, we call them "Nfumbe" in Palo, the Native Americans have their own "familiar spirits."

We see that "trance" [meditation/samadhi] is the common methodology of connecting, communing, and communicating with "familiar spirits" across all cultures mentioned in this essay: Southeast Asian, Chinese, Palo, Native American. We see that a Native American shaman uses his spirit with pulse reading to diagnose sickness, just like the traditional Chinese healer. We also see that such "familiar spirits" have two popular uses: healing and divination. This is the same across all cultures mentioned in this essay. We see other methods used by European witchcraft are also used by North American shamans, as well as my own folk cultures and Palo: herbal medicine, magical amulets, chants, charms, transference of sickness, etc. Native American shamans use "remote viewing," so does Palo, so do sorcerers of my folk culture, and in Europe it's called "scrying."

We are fundamentally looking at the same Spiritual Technology, hence the vast amounts of similarities. In the same way as looking at a freeway of automobiles: all automobiles fundamentally share the same core elements, regardless of what they externally look like.

to recover. These spirits seem to be obliged to answer any question.³⁸ Shamans can supplement the use of spirits in divination with a variety of other methods, many of which are similar to those used by cunning folk and witches, such as reading the bones of animals; analysing dreams; watching the behaviour of a flock of birds, the way coals burn on a fire, the pattern a bunch of sticks makes as it falls to the ground, the way a ball of chewed tobacco floats in a cup of water and so on.

Divination is universal to all animism, everywhere on earth. Native Americans look at how chewed tobacco floats in a cup of water, Europeans do tea leaf and coffee grounds readings, in Asia we read everything from cards to entrails of animals. In Palo we have coconut shells [chamalongos], seashells [Vititi Nkobos]. Bone reading was used by the Native American shamans, African shamans use bone reading too, so did the ancient Greeks who called it Astragalomancy, the Tibetan shamans still use the same knuckle bones the ancient Greeks did as divination tools. Analyzing dreams is universal across the board. Native American shamans throw a bunch of sticks to the ground, so do Japanese Shinto priests. Animism is the only universal ur-religion of our species, and it is the oldest "religion" - or way of life - of our species, which makes sense, because we mortals exist in a world which is inhabited by both physical beings and spirit beings.



Three helping spirits drawn by the Canadian Iglulik shaman, Anarqâq, in the early twentieth century. From left to right: 'Nuvatqik', who could shapeshift between human and dog form; 'Sangungajoq', the spirit of a dead man from the Adelaide Peninsula and 'Uvliaq', a spirit which the shaman inherited from his uncle.

This Canadian shaman has three “familiar spirits,” one of them is a shapeshifter, another is the spirit of a dead man. The “familiar spirits” of ancient European witches were most often “fairies,” which were the spirit of dead people. The “familiar spirit” in Palo who “lives” in our nganga is the spirit of a dead person. Your Kru, in my culture, is often the spirit of a person who was once alive. The Naga people who live at the bottom of the ocean in my culture shapeshifts between the form of a sea-serpent, mermaid, and human. “Muertos” in Palo can manifest in any form, such as animals. It’s all in Essence: the same. The only difference really is the language, terms used, cultural nuances, and cultural history of such practices and traditions: all Exoteric stuff.

I should clarify a few things regarding “shamans,” or as the olden time British people called it: witch doctor. Shamans and “shamanism,” is a certain practice of animism. And so “animism” is a “religion,” but not the way we understand the word “religion” to mean today.

Today, when we hear the word “religion,” we think of churches, the Buddha, Korans and Bibles, Jesus statues, the Pope, the Dali Lama, deities, pantheons of gods, the god of war, the goddess of love, the god of this and that and the other thing, religious supplication, sin, karma, etc, and so on. None of that has anything to do with animism, because animism is so old, it predates all of those invented things. Animism is simple, it only has four basic elements: 1) Spirits live everywhere in and of Nature, 2) Your ancestors are spirits and are thus still living beings, 3) Spirits have supernatural powers because they are by their very nature Supra-Natural, & 4) We can connect with and interact with Spirits. That’s it. That’s the core essence of Animism.

And so, understanding this, you’ll understand why some Lineages and Houses in Palo really dislike it when other Lineages and Houses in Palo mix their shit with Santeria or Voodoo, or other religions. Why? Well it’s like if people took the simple shamanism of Native Americans and mixed it with the ancient Roman pantheon. One is a naturally evolved thing [animism] and the other was a State Religion. What does Mars or Venus have anything to do with Native American animism? Nothing. Rome is Rome. America is America.

Christianity and Buddhism were and are State Religions, as well as Islam. The ancient Greek pantheon and Egyptian gods were deities of ancient State Religions. They are and were political tools used by rulers to obtain and maintain temporal power. That has nothing to do with Spirits, your dead ancestors, Nature, and the Supra-Natural. The reality and fact is: there has been, and will continue to be, a war between State Religions and Animism: hence the witch hunts, and witch trails in history and currently. Not just in Europe and Salem, but everywhere, in Africa and Asia and South America.

Animism predates the invention and conceptualization of gods and deities. Spirits of dead people, your ancestors, and spirits of Nature are not gods or deities. You don’t worship them. You don’t make statues of them. You don’t make churches for them. They have no holy scriptures. There is no pope or Dali Lama of animism, no central authority. There is just Tradition learned over many decades and centuries, which Traditions are passed down faithfully to each new generation.

The way of the folk [folk level weltanschauung/animism] and the way of the State, its mechanisms of power [its religions and politics], and its “learned” and “educated” class [re: stooges] are two very different animals. Animism has always been a thing of the folk. The way of the country folk, those that live beyond the walls of the City. Gods and holy books, their religious laws, their temples and so on, came into existence when the City-State was invented in human history. Please study history. Before City-States were invented, there were Tribes only. And animism was the way of such ancient tribes. Animism is so natural and so ancient it even predates our own species: because Neanderthals were animists. It can be no other way.

Man first appeared around Budapest in the middle of the Old Stone Age (100,000-40,000 BC). This region, like other parts of Europe, was inhabited by the Neanderthal man (*Homo sapiens neandertalensis*). The Neanderthal represents a specific branch in human evolution. The height of the Neanderthal is estimated to be about 155-165 cm, his body was more robust than human body is today, the volume of the skull may have been between 1000 and 1635 cm³ (which is bigger than a modern man's skull!), and the face was strong and rough with a firm overhang on the forehead.

The Neanderthal man acquired his food mostly by hunting. The remnants of animal bones at the excavated settlements show that different communities were specialised in hunting different types of animals. For example the c. 50,000-year-old hunting settlement excavated near Érd shows traces of cave bear hunting. Specialised hunting required the knowledge of a particular animal's habits and advanced hunting skills, which was on the one hand an indication of closer co-operation between people, and on the other hand of a high level of conceptual thinking. The numerous types of chipped stone tools also indicate an advanced level of conceptual thinking. One of the first quarries in Europe is found right in the region of Budapest: in Farkasrét, in the wall of a depression above Denevér street, round flint bulbs were mined around 40,000 years ago.

Another indication of the high level of conceptual thinking is that the Neanderthal man cared for his dead: they carefully buried the deceased, and placed fragments of paint, tools and food next to them. Therefore they believed in the afterlife, since they prepared their dead for the "journey". At the same time rituals imply the appearance of an ancient cult, as well as the belief in spirits (animism).

Back to Emma's book:

his normal state of consciousness. This perceived link between shamanism and trance-induced visionary experience is now so strong that scholars in the field increasingly cite the ability to enter trance as one of the defining characteristics of the shaman. The anthropologist Michael Harner, for example, describes the shaman as 'a man or woman who enters an altered state of consciousness – at will – to contact and utilize an ordinarily hidden reality in order to acquire knowledge, power, and help other persons'.⁵ These psychological perspectives on shamanism can be used to gain insight into the encounter-experiences of early modern cunning folk and witches.

"Shamanism" is simply a practice or method used in animism to connect with spirits. That method, the world over, is entering an altered state of mind called a "trance," sometimes its called an "hypnotic"/"meditative" state, or even "hypnagogia." That's all "shamanism" is. It should be kept in mind that the term "shamanism" is a modern terminology of an ancient universal practice of animistic cultures. For example, in 500BC India, people back then didn't use the word "shamanism," or the term "shamanic trance," to refer to their practice of going into altered states of mind, which they called Samadhi. Egg head geek anthropologists came up with the term "shamanism."

People in ancient Greece didn't use the modern term "shamanism" either, and they didn't call what they were doing "shamanic trance." They called it "Ekstasis."

ecstasy (n.)

late 14c., *extasie* "elation," from Old French *estaise* "ecstasy, rapture," from Late Latin *extasis*, from Greek *ekstasis* "entrancement, astonishment, insanity; any displacement or removal from the proper place," in New Testament "a trance," from *existanai* "displace, put out of place," also "drive out of one's mind" (*existanai phrenon*), from *ek* "out" (see **ex-**) + *histanai* "to place, cause to stand," from PIE root ***sta-** "to stand, make or be firm."

Used by 17c. mystical writers for "a state of rapture that stupefied the body while the soul contemplated divine things," which probably helped the meaning shift to "exalted state of good feeling" (1610s). Slang use for the drug 3,4-methylenedioxymethamphetamine dates from 1985. Formerly also spelled *ecstasie*, *extacy*, *extasy*, etc. Attempts to coin a verb to go with it include *ecstasy* (1620s), *ecstatize* (1650s), *ecstasiate* (1823), *ecstasize* (1830).

And the ancient British people also didn't call what they were doing "shamanic trance" either. They called it things like "rapture," "enraptment," and "enrapt," meaning:

enrapt (adj.)

c. 1600, "carried away by (prophetic) ecstasy," from *en-* "make, put in" (see **en-** (1)) + **rapt**.

And so on...

Continental scholars researching the folkloric roots of the European witch's sabbath generally maintain that associated beliefs surrounding encounters with solitary spirits, usually described as the Devil, were also sourced in 'shamanistic' trance experiences. Gábor Klaniczay claims that the 'initiator vision' of the Central European cunning man, which occurs 'when he first falls into trance', is characteristic of shamanism; Wolfgang Behringer that the angel-encountering adventures of the Bavarian cunning man, Chonrad Stoeckhlin, were an expression of his 'shamanistic abilities'; and Éva Pócs that 'Contacting the supernatural through trance techniques in order to accomplish community tasks was common among mediators connected with the system of witchcraft. This activity was aided

Basically, what we are looking at, when we are talking about “witchcraft” in Europe and Britain, is the remnant of an indigenous animism and its “shamanic practice” of working with spirits in trance states: The genuine “Old Way” of Europe. We know there is a correlation between “shaman” and “witch” in the world view and world model of the olden British mind, because during their era of imperialism and colonialism, when these olden people encountered indigenous peoples and saw their “shamans” such olden British people called them “witch doctors.”

It’s interesting to note that the British Empire was huge, controlling huge parts of Africa, Asia, and the Americas; and every where these English speaking olden British people went, whenever they saw a “shaman” they called them witch doctors. There were witch doctors everywhere to those olden explorative Brits! Alas, they change the nomenclature and called them “shamans” eventually. So, the language of English itself gives us a clue! You see, those olden British people were only familiar with witches from their own civilization, and when they saw the “shamans” of other races, they saw similarities, hence the use of the old term “witch doctor.” And modern anthropology confirms the similarities they saw and noticed between their indigenous European witchcraft and the animistic practices of other races and cultures.

It’s also interesting to note that the more we learn about the actual indigenous witchcraft of Europe and Britain, the less it looks anything like Wicca and Modern Witchcraft. And the more and more it looks like the animism and shamanic practices of other races and cultures, from Africa to Asia to the Americas.

Emma goes on to talk about techniques to enter trance common to European witchcraft and shamanism:

Trance-Inducing Techniques

Narrative anomalies are the not the only indicators that an encounter with a familiar may have been a visionary experience. References to the use of physical and psychological methods known to induce trance states, and to the physical behaviours which naturally accompany these states can also be helpful indicators. We have already seen in chapter NINE how the shaman employs a variety of invocatory techniques in order to envision spirits, which can include asceticisms, music, chanting, dance, seated and lying meditations, the use of hallucinogens etc. Some of these techniques are performed in public, some in private; some are extreme or visually dramatic, others are minimalist and barely perceptible to the observer. Whatever their nature, however, all of these techniques encourage the cultivation of some form of ‘monotonous focus’, whether the attention be fastened onto sound, movement, physical sensation or visual objects. Monotonous or sustained focus, as psychologists have shown, is remarkably effective at altering or ‘destabilizing’ ordinary states of consciousness and precipitating trance states in which visionary experiences might occur.⁴⁷

Descriptions of witches’ sabbaths, particularly those from the

Emma is here talking about the many accounts about how ancient witches like Bessie Dunlop see and interact with their familiar spirits. She says that most likely, such interactions were not physical, but rather, trance induced experiences instead. Meaning that actual spirits did not physically manifest in front of witches. The witches had such encounters with their familiar spirits in trance states. The experiences such ancient witches had in trance states were just narrated as if they were actual physical experiences. This way of narrating non-physical experiences as if they were physical experiences happens in my own culture as well, where people describe events and experiences they had in dreams sometimes as if such experiences were everyday physical experiences.

Descriptions of witches' sabbaths, particularly those from the Continent, often contain references to music-making, singing, dancing and theatricals, and it is possible that these descriptions bear testament to the fact that in this period people came together and ritualistically employed these types of overt invocatory techniques in order to attain trance states, although such an assertion is controversial.⁴⁸ Generally undisputed, however, is Ginzburg's claim that references to the extreme physical rigidity or 'catatonia' characteristic of some deep trance states can be found in sabbath accounts from throughout early modern Europe. An account given by an old woman from the Scottish Island of Tiree to seventeenth-century Scottish clergyman John Fraser is representative. The woman (whose destination was fairyland in all but name) claimed that she had been to 'heaven' and 'kindly entertained with Meat and Drink, and that she had seen her Daughter there, who Died about a year before'.

The clergyman, unconvinced, asked her children 'if she [the old woman] fell at any time in a Syncope [faint], which they told me she did, and continued for a whole night, so that they thought she was truly Dead, and this is the time she alleaged she was in Heaven; the Devil took an advantage in the Ecstasy, to present to her fancy a Map of Heaven as if it had been a Rich Earthly Kingdom'.⁴⁹ Nairnshire witch Isobel Gowdie's claim that when she went on her fairyland and sabbath adventures she left a 'fairy stock' beside her husband in bed, also indicates that she underwent her experiences in a catatonic trance.⁵⁰ Such accounts are supported by several comments in *Daemonologie*, King James VI claiming on one occasion that while the senses of magical practitioners are 'dulled, and as it were a sleepe' the Devil conjures 'such hilles & houses within them, such glistering courts and traines . . . And in the meane time their bodies being senselesse.'⁵¹

Going into samadhi is a simple process. There are two basic methods. The first method - the more ancient one - involves repeating a mantra over and over again in a seated position with your eyes closed. The mantra is the item of focus, which your mind is fixed on. The mantra is repeated sotto voce, slowly. This causes the exhalation to be prolonged and extended. You have to draw in a deep breath to then be able to say the mantra repeatedly again, which oxygenates the blood. This interval of build up of carbon

dioxide in your lungs and invigoration of oxygen is a form of controlled intentional hyperventilation, which causes you to become light headed. The light headedness is the mechanism that takes you into an altered state of mind.

The second method of going into samadhi is to focus your mind on your actual breathing. No mantra is needed. The mantra itself is irrelevant because the whole objective of samadhi is to silence the conscious thinking mind, so that the Unconscious Mind and its psychic faculties can break up to the surface. The mantra is just a way to manipulate your breathing. And so in this second method, you would use diaphragm breathing to inhale slowly from your mouth at a count of 10 seconds or so. Then you exhale through your nose for a count for 10 seconds or so, without any pauses in between your in breath and out breath. This will eventually cause you to become light headed, which is the mechanism that takes you into a deep trance state, or samadhi as it was called by the Buddha. The Buddha once stated that you can develop psychic and supernatural abilities in samadhi.

Trance is an important part of the religion of Palo. Trance is necessary to connect with and communicate with your *nfumbe* [muerto] who “lives” in your *nganga*. It’s also how you connect with your MB if you don’t have an *nganga* yet. We enter a trance differently in Palo. Like samadhi, it is a seated position you are in, or you are squatting. First you fill your mouth with rum and blow it three times into your *nganga* to feed it. Then you drink some of that rum.

Next you light a cigar and blow a lot of smoke into your *nganga*, to feed it smoke. Then you smoke that cigar. The use of tobacco in Palo came from the Indians of Cuba - and the rest of the Americas - who used wild tobacco as a way to put themselves into trance states so they can communicate with their dead ancestors and spirit guides. You have to smoke the cigar in a certain way though to induce a trance. First of all, everybody should know that you never inhale cigar smoke into your lungs. So, the certain way you smoke the cigar is by puffing smoke into your mouth, and immediately blowing it out, and taking another puff. No pausing between puffing and blowing smoke out your mouth. You do it continuously as if you were a “choo choo” train.

Palo Trance is an “Open Eye” trance, meaning that your eyes stay open! The item of focus, which you monotonously fixate your mind on is the little mirror in your *Vititi Mensu*, which sits on your *nganga*. Remember the *Vititi Mensu*, that scrying horn with the mirror affixed to it? The room is only lit by one candle, and so it is dim, and the mirror reflects a soft glow. Your mind is fixated on that mirror and glow. So, as you are puffing on the cigar, you are softly staring into that mirror. Your eyes do not move, they must be glued to that mirror at all cost. You work on gradually keeping your eyes opened as long as you comfortably can without blinking, only blinking when you really, really need to.

After puffing continuously on your cigar, you will become light headed, which will cause you to move into an altered state of mind, a trance. When you feel light headed, you can stop puffing continuously on the cigar, and take a puff every other second or two, with pauses, but you have to still smoke the cigar. You ash the cigar into your *nganga*, or MB. Your field of vision will blurs, where all you can see is the glow in that mirror. Then you start seeing things. Everything becomes milky and cloudy, and in that milky fog, things start to move and stir. The mixture of the rum you drank with the tobacco going into your blood, and your eyes abnormally fixated on a spot without moving or blinking pulls you into a weird state of mind. I don’t have an *nganga* yet, so I use my MB, which has a decapitated rooster head in it. I softly stare at the chicken’s beak.

The longer you stay in that state, the deeper you go, until you reach a hypnagogic state, which is the state between being awake and a sleep. That’s when you lose sensation of your body and self, and you’re in a different “world.” You see things, and hear things. I hear voices whispering in my ear. You have to somehow always be aware that you cannot move your eyes. They have to remain fixed, and immobile. You look around at the objects you see with your whole field of vision and with your peripheral vision. This is something you also have to practice.

You practice this by fixing your eyes on an object of any kind, and you learn to use your awareness to “look” at things in your field of vision. For example, you fixate your eyes on a parking sign in a parking lot, and you try to move your awareness onto the different cars parked there and notice their shape and color, without moving your eyes or blinking. Because I have experience with my own culture’s samadhi trance, what I’ll do, is incorporate the it breathing method when after my continuous puffing on the cigar has made me light headed. This gives you a better high. Not many people outside of Palo knows that you can get high on tobacco, if smoked correctly. And so, the implicit indication of this whole Palo Trance is: if you see an nganga and it doesn’t have any cigar ash in it, then you know that the owner of that nganga has never sat with his nganga and doesn’t know how to connect with his spirit.

Trance is universal to animism. We see from Emma Wilby’s research that the ancient European witches actually did use trance also, which put them into a catatonic state, where their body is “subdued” and your mind is entranced in ecstasy/rapture. In that state, they [the witches] can communicate and interact with their familiar spirits, and go on their “Sabbaths,” meaning to go to other “realms.”

Trance is universal to animism, that’s a fact. It’s an integral element of animism, because it is the means we psychically connect, commune, and communicate with spirits. Trance is so old, Neanderthals did it:



In a cave in Spain, scientists found this ladder shape made of red horizontal and vertical lines. The artwork dates to more than 64,000 years ago, suggesting it was created by Neanderthals.

PHOTOGRAPH BY P. SAURA

World's Oldest Cave Art Found—And Neanderthals Made It

The findings suggest that Neanderthals and modern humans had the same cognitive abilities.

It was once believed that the world's oldest cave art works were done by our species. It's now recently known that Neanderthals made them. Neanderthals also left the same cave "art" in Southeast Asia. Mainstream scientists have just recently admitted, due to evidence, that Neanderthals did indeed make those very ancient cave paintings.

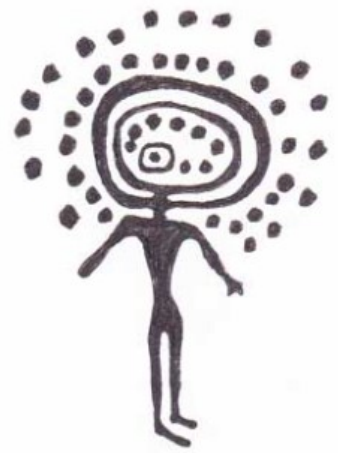
But these mainstream scientists are a little behind. People like Graham Hancock, and those who are familiar with deep trance states and the geometric and animal and humanoid things you see in deep trance, believe that such trance visions are reflected in those very ancient cave art work:



Previous posts of this blog have discussed the *magical flight* of shamans, magicians and mystics, during which they believed their spirits left their bodies and travelled in vision to the heavens or underworld. So how did they achieve these extraordinary *altered states of consciousness*—and can we also experience them? According to the research of neuropsychology, altered states

are "hardwired" into the human species and experienced by all peoples—naturally produced by our brains and nervous systems. The universal urge to alter consciousness, and techniques for doing so, have existed in all societies down through the ages.

Altered states of consciousness are brought about by the withdrawal of consciousness from every day awareness as we shift to the inner world of imagination, reverie, dreams and visions. These experiences range along a continuum from mild waking trance to deep comatose states of trance where awareness of the environment is drastically reduced. *Waking trance* is brought about by techniques such as Jungian active imagination, magical pathworking, and shamanic journeying in which the practitioner is in control of their physical body and aware of the external world while engaging in the visionary state. Self-hypnosis, visualization, chanting, drumming, rituals, incense, etc. are used to effect a shift in awareness from ordinary awareness to shamanic or magical consciousness. On the other end of the scale are *cataleptic trances* of some traditional shamans in which the body becomes rigid and immobile. In some cases violent shaking similar to epileptic seizures precedes a deep comatose state in which shaman's soul is believed to leave their body to journey to the otherworld.



petroglyph of shaman-
Tamgaly, Kazakhstan



Cognitive archaeologists Jean Clottes and David Lewis-Williams argue that the awe-inspiring cave paintings of the Paleolithic period were created by shamans during solitary vision-quests in caves as records of their trance journeys, and through their artwork they relived those experiences and communicated them to others. These include not only the well known paintings of animals, but also depictions of men with the heads of animals, perhaps representing shamans transforming into their animal helping spirits.

Bison headed man.
Le Gabillou Cave, France
13,000-12,000 BCE

Another category of cave art consists of abstract geometric designs termed “entopic images” consisting of zig-zags, hatched lines, and starbursts. According to these authors, such designs likely represented the psychedelic patterns that appeared before the eyes of shamans while entering trance states, generated by their visual system in the retina and visual cortex. Lewis-Williams and David Pearce in their book *Inside the Neolithic Mind* provide the following neuropsychological model influenced by data obtained from laboratory experiments with the hallucinogen mescaline. With it they classify the movement through deeper levels of altered consciousness into *three* generalized stages :

You can read the rest of that interesting blog here: [<https://treeofvisions.wordpress.com/tag/stages-of-trance/>]. The author of that blog - David Nez - also published a book, called “*The Tree of Visions: Visionary Traditions of the Western World*” which I highly recommend. And then you can do your own research into this meta-topic, which has huge implications. The implications being that Neanderthals - like ancient homo sapiens - were animists who practiced shamanic trance to commune with spirits and the spirit world. This shit - trance - is ancient. So ancient it predates even our species. How beautiful is and awe-inspiring is that!

We see from those snapshots that a “cataleptic trance” is at the far end of the trance spectrum. This Cataleptic Trance is the same thing as the “Catatonia” or Catatonic Trance the ancient European witches used to commune with their familiar spirits and go on their “Sabbaths” or to “Fairyland.”

I think we have all seen images of the Fat Buddha, also called the laughing Buddha. What most people outside our traditional Chinese culture don’t know is the legend behind the Fat Buddha, which is topical here. The legend goes that a long time ago there was this hermit-monk who would “astral project” where his spirit left his body to go to “Pureland,” which is a higher realm, where evolved spirits live. This monk would go to those higher realms and learn things from those spirits, and then he would teach what he learned to people back in his village and so on.

This monk had an assistant who would watch over his body, because when the monk’s spirit left the body, the monk’s body was cataleptic, and appeared dead. The monk didn’t want the villagers seeing his catatonic body and misinterpreting it as a dead body, where they would burn it in a funeral pyre.

Well, one day, the assistant slacked off and did not guard the monk’s lifeless body. A villager traveling around the mountain where the hermit-monk lived saw the body, and ran back to the village to tell people that the monk was dead. And so they burned his body in a funeral pyre.

When the monk’s spirit returned from Pureland, he couldn’t find his body, learning later that the people had burned it mistakenly. And so this monk as a spirit roamed around for a new body because he still wanted to teach people. The spirit monk eventually found a fat homeless drunken man, who was drinking himself to death. The spirit monk made a deal with this fat drunk, and eventually inhabited the body of the fat drunk. That’s the story of how the Fat Buddha came to be. Ancient witches called it things like fairyland and Sabbaths, ancient Chinese people call it Pureland and traveling to such place. Native American shamans call it Spirit Journeys. It’s all the same thing and it all uses the same exact methodology: deep trance. Things make more sense when you’re not culturally myopic.

Two last quotes from Emma’s very cool book:

If we bring this understanding of shamanic trance states to our analysis of early modern descriptions of familiar-encounters, then we can draw some clear conclusions. Scattered comments from elite writings of the period suggest that, among the educated at least, it was believed that individuals could work to develop and enhance their visionary capacities. The sixteenth-century Swiss physician, Philippus Paracelsus, claimed famously that: ‘Everyone may educate and regulate his imagination so as to come thereby into contact with spirits, and be taught by them.’⁵⁶ That similar beliefs may have also existed on a popular level is suggested by Robert

The 'ignorant soul' was, like the shaman, unlikely to have objectified the psychological mechanisms behind his invocatory technique. He would have concentrated on the fern seed without entertaining theories of 'monotonous focus' and 'psychic destabilization'. Like the shaman, however, his resolve and commitment to the task in hand may have been enough to achieve the desired results. That unlettered common folk were capable of such skills was also intimated by the sixteenth-century German magician, Cornelius Agrippa, in his influential *Three Books of Occult Philosophy*. Agrippa concludes a description of the ritual means through which to invoke familiar spirits by emphasizing that 'especially to be observed [during the ritual] is this, the singleness of the wit, innocence of the mind, a firm credulity, and constant silence; wherefore they [the spirits] do often meet children, women, and poor and mean men'.⁵⁹

It can be seen from those two final quotes that the famous Paracelsus and the famous Agrippa both echoed - in their own ways, independently - what the Buddha had said about samadhi. But Paracelsus and Agrippa explicitly both stated that such trance state - samadhi - can be used to contact and meet spirits, and that such spirits will teach you things. Working with spirits used to be a common thing amongst ancient occultists, witches, and cunning folk in Europe and Britain. Nowadays, it's a lost art and science in Occidental civilization. Materialism and materialistic science perpetuates the loss of that occult art and science. The West has become imbalanced where they have literally lost touch with Spirit, their Ancestors, and the Supra-Natural.

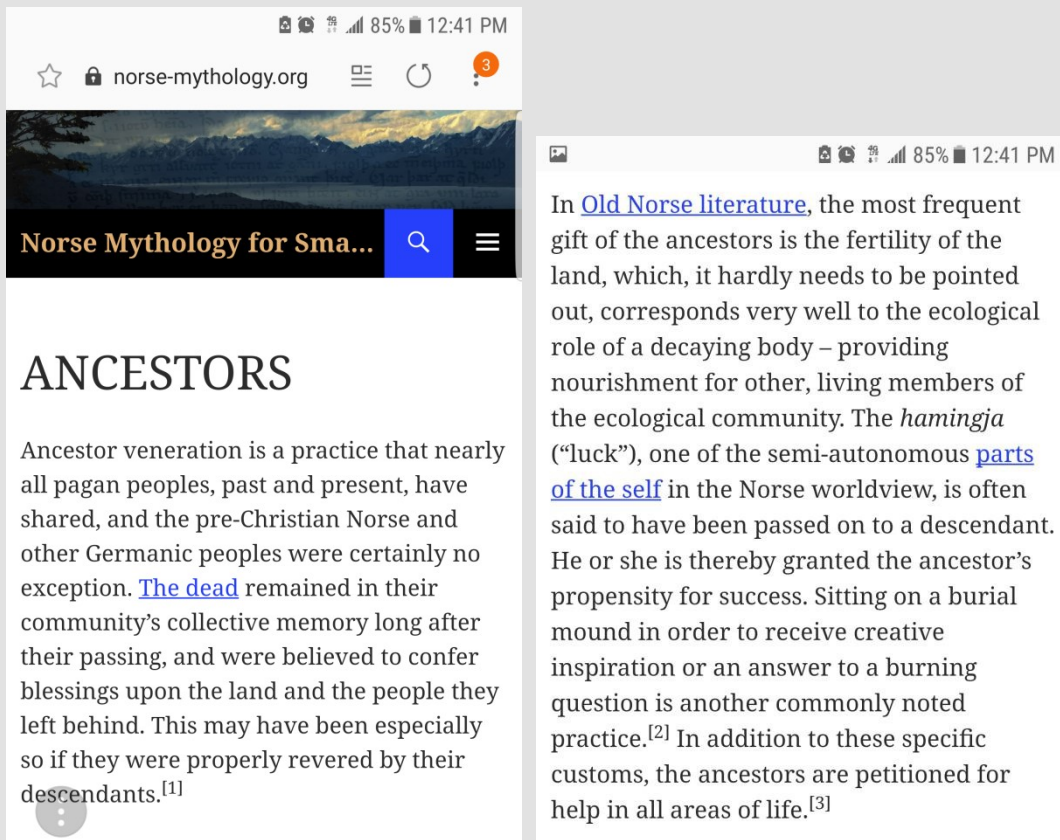
Closing Remarks

I began my journey into Palo at the beginning of 2018. Being initiated into Palo Mayombe was a dream come true. Every since I was in my teens, when I learned about it's existence, I had wanted to get into it, not knowing anything about it, or how to get into it. I just felt a calling deep inside. It was always in the back of my mind. There is a time and season for everything. It took a decade or so for everything to fall into place, and I ended up getting cut into Mayombe.

I barely know anything as far as teachings or magic goes. But I know a lot about the culture of Palo, after being exposed to its cultural practices and nuances every month, watching how things are done. It's the culture of Palo that is fascinating to me, because it shares so much in common with my own Southeast Asian animistic folk culture. In principle, I had always known that all animism shares fundamental elements in common. But to actually directly see two vastly different races and cultures - one Khmer-Thai the other Kongo-Taino - share so much in common on different levels is really cool.

Shamanism is just a small percentage of animism. My own culture and Palo shares "shamanism" in common, which is to say: the use of samadhi or trance to enter altered states of mind. But there are other facets of animism such as ancestor veneration, or working with the spirits of your departed kinfolk and blood relations, wrongly called "ancestor worship" by those egg head materi-

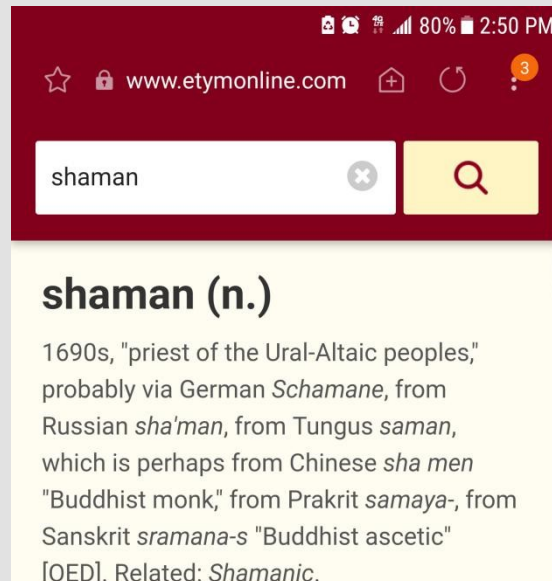
alist scholars and anthropologists. It's good to see that my culture and Palo shares Ancestor Veneration in common. In fact, that element my culture and Palo culture is the central element of the respective cultures. It's that important.



You rarely, if ever, read in those books by egg head materialist scholars and anthropologists about how Ancestor Veneration is an integral element of Animism, just like shamanism is. Why not? Because their audience doesn't give a fuck. The typical Western American barely gets along with their living relatives, why would they be interested in venerating their dead one. The market only gives a shit about shamanic practices and grimoires. It's funny to study their revivalist "neo-paganisms" because they have nothing in common with the actual "paganism" [re: animism] of olden Europe or of any living animism of any race or culture.

And then, there is the facet of animism that involved magic and sorcery. Both my culture's animism and Palo have ancient magic and sorcery, and the source and power of such magic and sorcery in both my culture and in Palo are Spirits. And of course traditional healing is a facet of animism, which my culture and Palo also shares in common.

I've always been interested in "shamanism," more so because it's been a part of my people's civilization for over a thousand years:



You see, the English word “shaman” ultimately comes from the Sanskrit word “Shramana.” The Shramana, in very ancient times - thousands of years ago in ancient India - were groups of people who rejected the Vedas, and Brahminical Tradition. They were in those times Animists, and so they practiced the various facets of animism, universal to all animism. The Shramana gave birth to the religion of Jainism, to the religion of Buddhism, and to Yoga. The Buddha himself was a Shramana ascetic who lived in the forest, and spent his time - of course - deep in samadhi [trance]. The Pali version of the word “Shramana” is “Samana,” which means a Buddhist ascetic.

In proper time and place, a Buddhist ascetic was a wild man or woman who lived as a hermit in the forest, and who practiced what we today would refer to as “shamanism.” Which here means stuff like entering trance, interacting with spirits, communicating with Nature to make medicine, performing divination for people, healing people, etc. This is why I’ve always been interested in shamanic practices.

But shamanic practices are only a small percentage of what Animism is and does. There is also the magic and sorcery. You don’t have a proper understanding of Animism if you don’t understand that magic and sorcery as well as ancestor veneration are integral and primal constitutional fundaments of Animism. Hence why it can be seen that ancient European witchcraft shares so much in common with African witchcraft [Palo]. And both ancient European witchcraft and African witchcraft share many things in common with the indigenous witchcraft of my people and culture.

I’m happy to see that many contemporary Westerners have taken an interest in Animism and “shamanism.” They even have things nowadays called “Neoshamanism,” and “Neo-Animism.” Which to me is at the same time both cool and silly. Cool, because the Occident needs such things to bring back balance in their/our hearts and civilization. Silly because for one: animism never died out for there to be a need to create a “neo-animism,” and for two: shamanic practices are still alive and well in most races and cultures on earth, so there is no need for a “neo-shamanism.”

What I worry about, in regards to the new generation of Westerners going about reviving and recreating animism and shamanism is that they may become too reliant on egg head materialist scholars and anthropologists, who don’t write about every facet of animism. Such as the magic and sorcery, and with such magic and sorcery, you have ambivalent spirits who will do both good and harm to people. In other words, animism does have a dark side.

And so, these egg head geek scholars and anthropologists all have hidden motives: 1) to build a name for themselves & 2) to sell their ideas and books to an audience/market. Which means that the dark side of animism isn't marketable, because the majority of people in any given audience are sissies and fags and liberals, who don't like dark, creepy stuff. Like what, you might ask? What stuff in animism is unmarketable? Like tribes in the amazon burying children alive to placate spirits. Like black magic sacrificing cats and dogs. And in the magic and sorcery of my culture, you have dark stuff like this:



They are discarded aborted fetuses. You need such fetuses to make something we call "Look Krok." There are two basic ways to make Look Krok. The first is to perform a magical ceremony, burn the fetus over a fire until it is hard, and then magically call the spirit of the fetus into that hardened body. The second way is to burn the fetus into a char, make powder out of that char, and mix it with magical and sorcerous herbs, plants, dirt, and metals, then you take corpse oil [oil made from the fat of a dead body] and you made a dough from that mixture and form the necromantic dough back into the form of a fetus. This is a Look Krok when finished:



This is the dark side of animism. It's still working with spirits. The spirit of that fetus is a very powerful one, because it is angry and agitated that it did not get to live a mortal life. That agitation makes the spirit of that fetus volatile, where it will become a poltergeist like spirit, disrupting things, and it will also kill people for its owner.

In the old days, with Palo, in Cuba, when you are building an nganga, you need a human head or skull as part of your nganga. And so you will pay the local grave digger to decapitate the head off corpses for you. The most powerful heads are those of dead babies and children, because they are angry and agitated for not being able to live out a long normal life.

Do you think those egg head materialist scholars and anthropologists would write books and teach you about this sinister side of animism? They only write and teach about the fluffy, marketable stuff. Like "shamanism," caricaturized and romanticized as people beating drums and dancing around a campfire to enter trance so they can communicate with their spirit guides, worshiping trees and protecting the environment. Liberal stuff. Hippy stuff. If you culturally immersed yourself inside of a race's animistic culture which has been animistic for thousands of years - such as cultures in Africa, Asia, or South America - you'd shit your pants and cry like a pussy when you realize the full scope and scale of animism and its practices.

Me personally, I think all that shaman stuff is pretty boring. I prefer the dark side of animism. I prefer the magic and sorcery of animism. I prefer the spirits that are sinister in nature. My gut feeling tells me that the ancient European witches weren't fluffballs and

softies. They left evidence of human sacrifice behind. I'm sure many ancient European witches practiced the same black magic and worked with the same evil spirits as the witches of my own culture and as the witches of Palo.

I'll give you an example of Palo black magic, used to kill an enemy: You need a black cat. Which means that you need to either buy one or steal one. After opening your ceremony, you cut the cat's throat and its blood goes in your nganga. Then you cut open the cat's abdomen and remove all the guts and organs. The guts and organs go on a plate and is set in front of your nganga as an offering. Inside the cat body you place a picture of your victim, his full name, and a lot of magical herbs and plants. Sew the cat back up. Set the cat on your nganga. Let that shit rot, decompose, and get eaten by maggots. And as that cat gets eaten and rots, so does the victim's life force.

That's the side of animism that is unmarketable. Because the "spiritual" audience doesn't want to hear or learn about things like charring human fetuses, sacrificing cats to use supernatural power to kill a person, and so on. I personally like the unmarketable side of animism. It takes two sides of the moon - the light side, and the dark side - to make one whole moon. And Mother Nature - romantically called "Gaia" by modern day "New Era" hippies - is both caring and murderous. Don't forget that only a few years ago Gaia made an earthquake in Haiti kill 100,000 people. And Gaia made that tsunami that hit Japan killing 30,000 people. And that tsunami of 2004 that killed 100,000 people in Indonesia. You're silly, and pretty stupid [re: idealistic], if you don't understand that Mother Nature has both a light side and a dark side. She gives life, and she kills. And we humans, being her children, are likewise both good and evil. And so are the spirits that inhabit our world and the supra-natural realm.

I started my journey into Palo at the beginning of 2018. It was a dream come true. I had learned about Santeria when I was 16 from a kind elderly man who owned a botanica out in The Valley. After becoming friends, he offered to initiate me into Santeria, but I didn't have enough money at that age. It was through studying Santeria a couple years later that I learned about the religion of Palo, and ever since then, I had always wanted to get initiated into Palo Mayombe. But the timing wasn't right, so I kept that desire in the back of my mind. There is a time and season for everything in Life. When the right time came, things just fell into place. I met a reputable Tata of the Mayombe branch, and was subsequently cut in the mountains. It wasn't until later that I learned that there were many scam artists and fraudsters in the Santeria and Palo community - especially on the internet - who pretend to be Tatas or Yayas to scam people for thousands of dollars. Thank Providence I was led to a reputable one.

As I gradually learned about Palo culture, I came to realize that it shared a lot of aspects and practices in common with my own Khmer-Thai culture and my own folk Chinese culture, especially with the indigenous witchcraft and folk Taoist sorcery of my Asian culture. Having come to realize this, I wondered if the indigenous witchcraft of my culture and if Palo - Kongo-Taino animism - shared things in common with the ancient indigenous witchcraft of Europe. So I went and did some research, and Providence led me to a few books with all the information I needed to make an opinion. All of my instinctual feelings and suspicions about the ancient European witchcraft I had proved to be accurate. I would have loved to see a few of these book authors spend time talking about the magical and sorcerous practices of such ancient European witchcraft, so I can compare. I suspect it's the same in principle, because on a fundamental level, animism has universal principles, as do magic and sorcery. It must be so.

The best part about Palo are the people and the community. You get a whole new family. It's tradition, because in olden times in Cuba, the slaves there were torn apart from their blood family, and so they formed spiritual "godfamilies" based on blood pacts. You take blood oaths to be loyal to your Godparents, and to love and care for your godsiblings and so on before the nganga of your Godfather. That's a concept you don't see in practice very often these days: Loyalty. Not just Loyalty to your Godparents, but Loyalty to the Tradition you are inheriting. Meaning to preserve the ancient Tradition as you received it, so the next generation can receive the same ancient Tradition.

We - my Palo godfamily - were talking about this topic recently; the topic of Loyalty and Tradition. Everyone was complaining about how all these scams on the internet with their websites and youtubes claim to be practicing Palo or Santeria without having been actually initiated. These scam will talk and preach to their audience - pop-occulture dummies - that initiation is just a means whereby the priesthood of Santeria and Palo stay in control of the religion; and practicing such religions without initiation, via learning stuff from them and the self-published books they make, is a form of emancipation from such priesthood. Regarding this I said: "It's simple math: no initiation equals no Tradition and no tradition equals making stuff up. Which is why you see goofballs in Santeria teaching actual chakra healing yoga, or goofballs in Palo teaching shit like goetia and Kundalini yoga." It's simply liberal opportunists versus priests and priestess who inherit the Tradition and loyally preserve the same for the next generation.

With a religion like Palo, you need to physically be initiated. The same goes for Santeria. Palo has a really cool and effective filtration process, as does Santeria. Not many people make it thru the whole filtration process. You have to get interviewed, you have to consult the nganga to see if the spirit will accept you, it requires a lot of money, etc. And then the initiation is merely the beginning, of a long journey of learning. It takes over 10 years or more to learn everything. The corpus of an ancient animistic Tradition collects a huge amount of stuff with the passing of time. You can't learn all that in a year or two. Just like you can't learn any culture in two years, where you can live such culture like a native.

But I like Mayombe a lot. Most of its cultural practices are pretty much the same as that of my own culture: the herbal medicine, communicating with the spirit of the landscape, the divination systems [which I like a lot], the "ancestor worship," making magical amulets [called "macuto" in Palo], the magic and sorcery.

I've always wanted to be initiated into the witchcraft of my own culture. But that's not possible. Back in Southeast Asia, there are groups of vigilantes running around murdering anybody they suspect of being a witch. Plus, the indigenous witchcraft of my culture is not organized into a coherent initiatic institution. It's basically solitary, meaning some solitary person finds a spirit teacher [a kru] who teaches them magic and sorcery. And so if you want to learn such witchcraft, you have to search for one such solitary witch... if you can find one these days.

PHNOM PENH, Cambodia — It was like a scene from a medieval witch hunt: a victim, accused of a crime that has never been committed, is surrounded by a mob. Terror ensues, before an inevitable death.

On a balmy afternoon, Pov Sovann was sitting outside his house in a tiny town in rural Cambodia, chatting with his relative. Like on most days, there wasn't much to do besides occasionally tending livestock and watching villagers pass by.

Then, without warning, a group of about 200 people approached him. Armed with wooden sticks and stones, they yelled at him, accusing the 36-year-old of black magic.

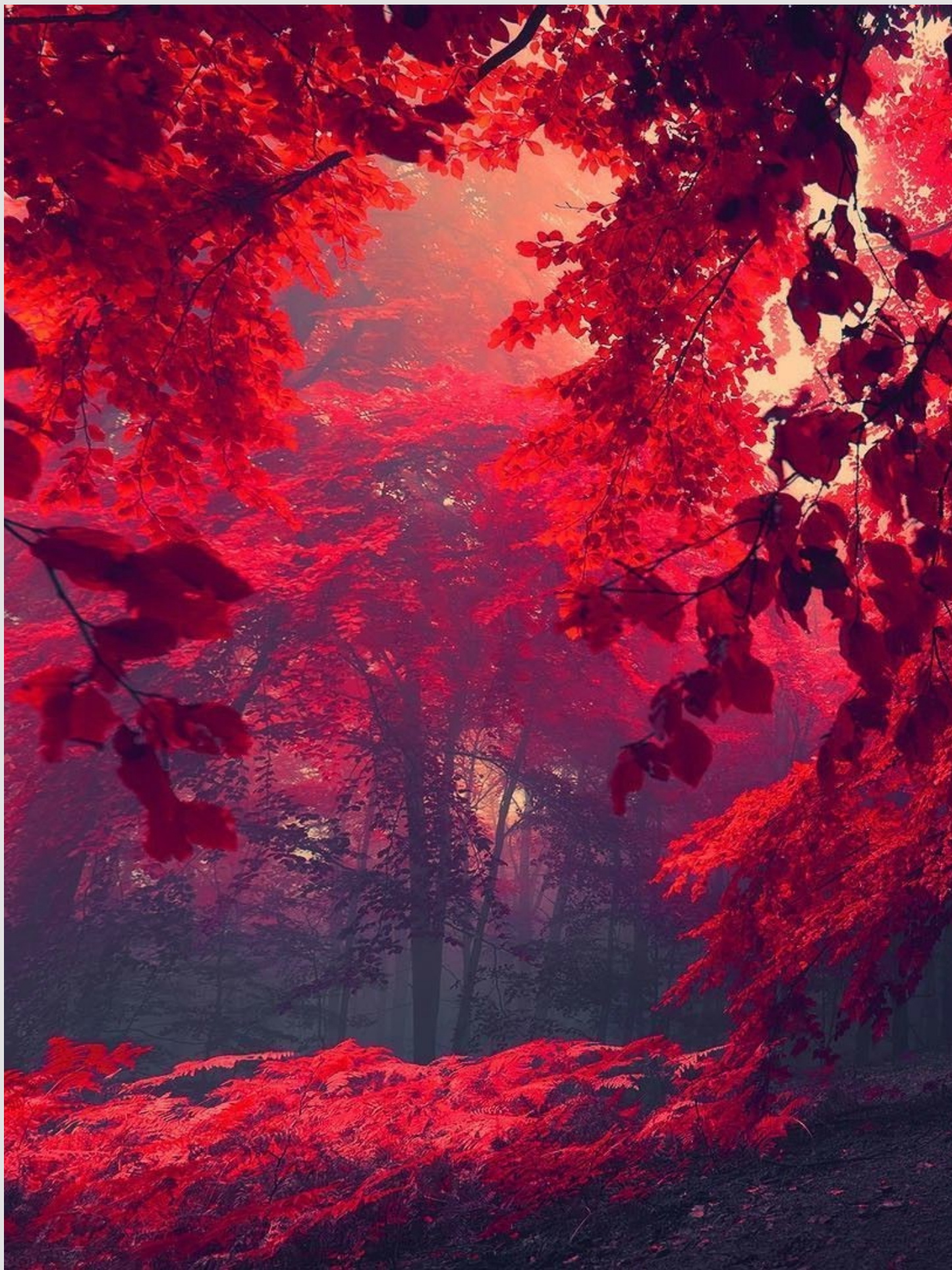
The indigenous witchcraft of my culture is dying out 50% because of its incoherent nature [versus the coherent and structured nature of the institution of Santeria for example], and the other 50% is due to magic monks and the Lersi Tradition - who practice white magic - gaining huge popularity these days; primarily because the majority of people attracted to spirituality and magic are

mundane fags and sensitive cunts who cry about the dark shit: hence why mobs of sensitive cunts are murdering anybody they suspect of being a witch. It's extremely hard these days to find a teacher who will teach you not just the good magic, but also the dark spiritual sorcery as well. It takes both the light and the dark side of something to make one whole thing, and so just learning the good exclusively or the bad exclusively means you have a lopsided understanding of how magic and sorcery works, and thence, a lopsided perception of Animism.

And so, for me, without exaggeration - due to the high amount of similarities - Palo is the closest thing to the witchcraft of my own folk culture. There is a lesson to be learned in all this: a memplex simply cannot exist across many years unless it is coherent and organized, unless it has a Tradition, and unless it has a means to transmit that Tradition Conservatively. This a fractal principle in Nature: one tree versus a forest, one man versus a tribe of people, one bird versus a flock, one fish versus a school. The collective of people in a tribe is a means of survival and development, a means to the genes to better propagate, and a means for a tribe to gradually develop - evolve - into an advanced civilization like the Roman Empire, British Empire, or America. Nzambi Acutare.

11.24.18





San & Tao



I not only got initiated into Palo, but I was initiated into a traditional Taoist Sorcery Faction. A “Faction” is a word they used to describe their subgroups, basically meaning a “coven” or “lodge” in Western terms. They will also call a Faction a Sect or Lineage or a School. Each Faction is independent and autonomous, and most are often rivals of each other. The Faction I was initiated into is a derivative of the famous Taoist Black Magic Lodge known as Mao Shan Pai [Mao Shan Sect]. The original Mao Shan is extinct, but its style and system of sorcery was so influential, you find that the magical traditions across Indonesia, Malaysia, and Thailand are heavily influenced by it. There are many schools that claim to be spawn of Mao Shan. Today, the term “Mao Shan” has become so synonymous with Taoist Sorcery, that the two terms are interchangeable.

At face value, Palo and Taoist Sorcery seem two worlds apart. And historically and culturally they are. But the principles and theories behind sorcery and magic are Universal. Esoterically, it’s the same “mechanism” and “spiritual technology.” Like looking at a American Harley Motorcycle and a Japanese Bullet Train: Exoterically they look like they are two worlds apart, but Esoterically: the fundamental mechanisms and mechanical-technological principles are the same.

There are three species of “Taoism” in China and the Sinosphere. The first form of Taoism is called “Philosophical Taoism.” This is the form most Westerners are familiar with. It has to do with Lao Tzu and the Tao Te Qing, Wu Wei, and so on.

The second form of Taoism is called “Religious Taoism.” Not many Westerners know this form even exists, unless you have lived in the Sinosphere such as in Taiwan or Singapore. This is where Taoism is an actual folk religion with temples, priests, idols of folk gods, prayers, religious services, worship, and so on.

The third form is called “Practical Taoism.” This form is unheard of by most Westerners, but ironically many Westerners are familiar with the byproducts of Practical Taoism: Chi, Chi Gung, T'ai Chi Ch'uan, Feng Shui, Taoism Alchemy, etc. Taoist Sorcery belongs to this form of Taoism.

The main focus of Taoist Sorcery is the making of something called FU, which is a magical paper talisman usually drawn on yellow paper made from rice:



The craft of making FU is historically around 4000 years old. There are a lot of books on Amazon that talk about its history if you need information and historical data. FU was used even before writing was invented. In such very ancient times, they used markings that we in the West would call “sigils,” and they used symbols that represented numbers. Modern FU uses Chinese characters. But it’s rare that a FU uses intelligible characters, such as with the one above. Usually, each Faction uses a kind of shorthand to write their characters which only their initiated members are able to decipher.

If you look at the FU above, you’ll see that the design uses loops and swirls. Those loops and swirls uses Yin Energy, which is the energy used in Black Magic to hurt and harm people. Yang Energy - used for good magic - uses little squares and block shapes.

The whole process of making and charging FU is complicated and elaborate, but basically it involves two secret concepts called "San" & "Tao." Without San and Tao, the FU is empty of any sorcerous power and is merely bad artwork on ugly yellow paper. Keep in mind that we are in the domain of Practical Taoism, which means that the concepts of San and Tao have different meanings from the other forms of Taoism. In other words, "Tao" in Taoist Sorcery does not mean what it means in Philosophical Taoism.

Each Faction gradually teaches their initiates the whole elaborate process of creating FU and magically charging with with sorcerous power. The actual process and ritual are jealously guarded secrets. In old Chinese kung fu movies you'll see that rival Factions fight kung fu with each other to try and obtain the secrets of the rival Faction. Aside from teaching the actual process, your Faction will also spend a lot of time teaching you the actual theories and principles of the whole concept and process. Which is the most valuable part of belonging to a Faction: you learn Why it works!



San

The esoteric concept of San explains what is happening, and why my MB [a Palo fetish] works the way it does. San is the generic Chinese [Cantonese] word for "God/Deity." In Mandarin it's Shen, related to the word "Shan" meaning mountain. As in Mao Shan, which literally means Mount Mao, or a mountain called Mao.

Interestingly, Taoism Sorcery is atheistic and doesn't believe in the existence of gods. Your Faction teaches you your first secret: You [the human being] create the Gods. You create the San. But what exactly is San then?

San, esoterically, is explained to the initiate as the **Potential** Energy of something. Everything has a San, has Potential that can be expressed. For example a nail has San: it has Potential. The Potential to do what? The Potential to unite two pieces of wood together. And so when the San of that nail is cultivated, it is expressed, and when the San expresses its power, the San Creates. That's the basic meaning of what a god is: **that which creates**. How does *the Potential* of a nail create? Well, it calls or manifests something new into existence that did not exist before: two pieces of wood nailed together, and if you have enough nails and wood, you get a house. And so the Causal process [cause & effect] of the nail expressing its San creates a house, which house was not there before. The house was "called" into existence. And so San is the Deity-energy, or Creative/Potential Chi [acausal energy] of something.

Hydrogen has its own San, its own Potential. Oxygen has its own species of San. And when the two combine together, they express their San, and something new which did not exist before comes into being - is Created - which is Water. In other words: their dormant potential is expressed Causally [via Causation, caused into Being, caused to have suchness].

A golf club has San. The San to hit a little ball and make it fall into a little hole a quarter of a mile away! In order to express the San of that golf club, the San must be Cultivated with energy. Meaning heart-energy [chi] which is energy from your psyche is put into that golf club. How? By practicing with it often. The more you practice, the more psychic energy [energy from your own psyche] is imbued in that golf club.

The San of things is cultivated according to its nature. The flame of a matchstick has San. The San to burn a house down! But that San must be cultivated, must be fed energy, in order for it to be expressed. Energy is the catalyse that produces the "chemical reaction" of turning Potential energy into Expressed suchness. In other words: Energy is required to Create; energy is needed in order for Creation to manifest. So you cultivate the San of that match by giving it fuel to burn: wood, paper, etc. The flame gets bigger, and bigger, until it burns a house down.

A penis has San to make new life, and that San is cultivated, fed energy, according to the nature of penises. How? The energy of friction: you insert a penis into a vagina, and produce a 'to and fro' motion, generating friction. The sperm shoots out, and 9 months later a baby is born. That's Creation. That baby did not exist before. It was called into being when San was energized and expressed. That is the very Fundamental meaning of the concept of God anywhere in the world: God is that which creates. And so San means gods and deities in that context and sense.

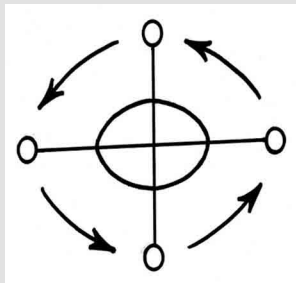
God is fractal, meaning God is everywhere and on/at every scale and magnitude, from the subatomic to the cosmic. Every portion of God - of San - is unexpressed Potential, is unmanifested Possibility, is acausal essence, which can and will manifest, express, when Energy is injected into the equation. The essence of Energy is Fundamentally acausal in nature, meaning existing independent of physical nature, and arising from no cause, out of the collective unconscious mind, the Heart-center of the cosmos. Your mindspace is San: gravid with Potential, where any thought and idea can arise out of nothing, if and when the energy/force of Will [volition, which is a function of psyche] is applied. And that force of Will arises acausally, without cause, out of the psyche.

There are two types or categories of energy in Practical Taoism: Pre-Heaven and Post-Heaven. They are easy to understand if you understand the symbolical language. Heaven in ancient times meant the "Sky." Post-Heaven actually and symbolically means anything which exists after the Sky came into existence. Kinetic energy is post-heaven. Pre-Heaven is that which existed before the Sky

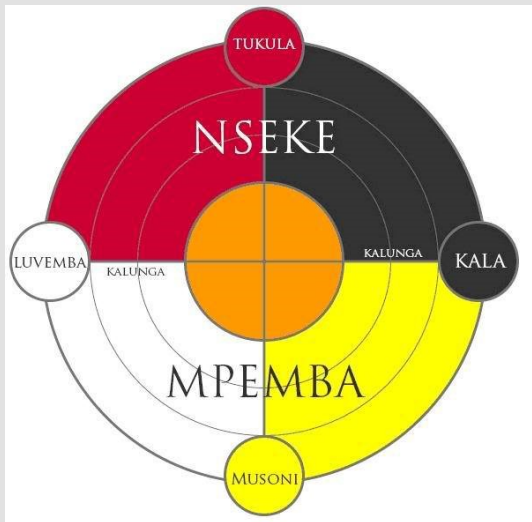
came into being, meaning before the World [physical universe] existed. Potentiality is pre-heaven energy. Heart-energy, which is energy emitted by your Heart-center [rooted at your sternum and corresponds with your heart chakra] is pre-heaven energy.

In Practical Taoism, it is taught that the universe arises into being out of pre-heaven energy. Fractally: your head is heaven. And so in Taoist Sorcery your emotions, will power, and the energy of your psyche are pre-heaven. Thoughts, ideas, opinions, reason, intellects, etc are post-heaven: they have been filtered and processed by the brain. Pre-heaven energy is the Fundamental energy and force behind all magic and sorcery. It is what San is made of.

An amateur-artist has San, the San to be a painter. And so he feeds that San pre-heaven energy daily, obsessively for 10 years. And that San is then expressed where he is able to paint masterpieces and beautiful works of art. That artist which that man has become, did not exist before. That artist was called into being, causally given suchness, by the process of energizing San, energizing dormant Potential Power. Energy is the catalyst of Creation, and Causation/Causality/Karma is the actual process whereby the acausal comes into Causal existence. God is the Principle and Force behind Creation, right? That's San.



So, in Palo, Nzambi, or Nzambiampungu, or Nzambi Ampungu, is God. And, even since before Christianity was introduced in the Congo, the cross - the equal armed cross - has been, and still is, the symbol of Nzambi. It's why many such crosses are cut into you when you get initiated into Palo. The cross of Nzambi comes from something in Palo called the "Dikenga," which is the Kongo Cosmogram. The little picture above is the Dikenga. The four arrows you see in the Dikenga are not a part of the Dikenga. They are just there to show you the directional flow of the Cosmogram. Here's a better Dikenga:



The whole Dikenga, which is to say: the whole cosmos, is Nzambi. When you get initiated into Palo, one thing you are encouraged to do is study and meditate on the Dikenga. The Dikenga is made up of 4 hemispheres: Northern, Southern, Eastern, and Western. I'll explain what each hemisphere represents.

The Western hemisphere [the Left side] represents Nzambi's Female half. The Eastern hemisphere represents his Male half. Nzambi is both male and female. He is his own opposite, his own shadow, he is whole and complete. And so because he is both male and female, he impregnated himself and gave birth to the world/cosmos. In the Congo, there are very old statues of Nzambi with two heads or two faces, one male and one female. In the likeness of the Indic Ardhanarishvara.

The Northern hemisphere is the Mortal world, our physical cosmos, the Natural world, the world Nzambi gave birth to, where the word "Nature" comes from the root "Nat-" as in "Nativity," literally meaning "Born/Expressed." The Southern hemisphere is Kalunga, the ocean of the dead/spirit, where we all go to when we die. Kalunga is a sea of souls, an ocean of spirit, the Womb of Nzambi, out of which everything is Born, made Manifest. Symbolically, as we rise out of Kalunga, we enter the world via Nzambi's male side, meaning he Ejects us, like sperm is ejected, into the world, giving us Mortal Life and suchness. And when we die, we die in the left side, the female side of Nzambi: She births us into the world of Spirit.

The circles at the end of the arms of the cross represents the Sun. The Sun rises in the east, is at meridian height at high noon, sets in the west, and sinks into Kalunga, then returns to the east. If you watch a sunset at the beach, you will see what looks like the sun sinking into the ocean. That's where the symbolism came from. In Palo, when the sun sets into the ocean, and casts its fading light onto the surface of that ocean, that light looks like a bridge, and is believed to be a spiritual bridge that can connect you with your ancestors. And so, you are instructed to bring your offerings of food and flowers to the beach at sunset for your ancestors.

Dikenga has 4 quadrants. Associated with the movement of the Sun. The yellow quadrant represents the Future. The Future rises like the Sun and becomes the Present, which is the black quadrant. The Present moves into the Past, which is the red quadrant. What is the White Quadrant in Kalunga? What does the Past become when it dissolves back into the ocean of spirit? Sublime Essence. The Past dissolves back into the Nothingness of Potentiality and Possibility, an energy or field or No-Thing-ness, that is undifferentiated Potentiality, Possibility, Probability. What is that called in Chinese? San, remember? What's San also mean? It also means God(s). The gods reside in the spirit world, between the Past and the Future.

So now, we see where the Realm of the Gods are: the Realm of San, the realm of undifferentiated Potentiality, of infinite unexpressed potential. Now the question we ask as Natural Philosophers is: what happens when we Feed energy to San? That San, that Potential, gets bigger/stronger, *becomes more Probable*, and then becomes what? It becomes the *Most-Likely-Future* we will karmically/causally experience. It manifests as our Potential Future. And so the Cycle of Dikenga is completed. Everything is cyclical. Energy is re-cycled, because it is neither created or destroyed. Like the substance of mindspace is re-cycled: it becomes thoughts, ideas, dream worlds, and then dissolves back into pregnant no-thingness, gravid with Potentiality. The manifested world arises from the Ocean of Spirit [Kalunga], or from Spiritual Essence, or the Supra-Natural: that which is beyond the Natural world. What does "Nat-ural" mean? The root "Nat-" is found in the words Nativity and Nation. Natural means "That Which Has The Quality Of Being Born/Manifested."

There is a circle surrounding the center of the cross of Dikenga. That circle represents Fate [Wyrd]. Fate is the governing Law of the Cosmos. Fate is what makes the Sun move. Fate is what dictates what everything is and should be in the Cosmos. And our human life is like a ship that is sailing on the surface of that circle of Fate. Like the Sun, we are born. At the high point of our life we are adults, like the Sun at high noon. In our dotage we die, like the setting sun. And like the Sun, our Soul returns to Kalunga, to Mpem-

ba, where the Bakulu [the ancestors] reside. And just like the Sun, we leave Kalunga, and return - reincarnate - back into the mortal world. Reincarnation is a belief in Palo.

Tao

Tao, in Practical Taoism, means something totally different than what it means in Philosophical Taoism. Every Taoist sorcery Faction has its own Tao. Tao is Providence, the Source that Provides your Faction magical energy. Your initiation into a Faction spiritually and psychically links you to the Tao of your Faction, giving you access to that reservoir of energy. But what exactly is this Tao in this context? To explain, I have to first explain the altar system of Taoist Sorcery:



So every Sorcery Faction in Taoism has the same basic set up with their altars. It's a table, it's got a pot of incense at the center. There are three statues of three old guys called the "Three Fuk Luk." And a big picture frame with a bunch of Chinese stuff written on it. The picture frame is called a "San Pai," that's my phonetic spelling of it. Everybody in the Faction must have the same altar set up and especially the same San Pai.

So, the altar collects your heart-energy [chi, psychic energy] from working the altar. Working the altar meaning doing things like burning incense, offering food, offering chants and prayer. The Three Fuk Luk statues in Taoist Sorcery are not statues of deities you worship. Those three statues are like "piggy banks." When you work the altar - do cultivation - all that heart-energy gets collected into the statues of the Three Fuk Luk, where they are saved. And so when you need magical power/energy to do a magic spell or make a FU, you perform a ritual to draw out the power saved in the Three Fuk Luk statues. So, metaphorically, the altar is like your laptop and the Three Fuk Luk is like the battery of your laptop. What do you do when your battery is low? You plug it into the wall socket to get more juice from the city. That's what the San Pai is for!

The San Pai acts like a psychic portal that leads to a Collective Energy Reserve of the Faction. And so, when everybody in that Faction works their altar, part of the heart-energy they generate goes into the San Pai, and into the Collective Reserve of Psychic Energy of the Faction.

And so, the Tao of that Faction is the combination of that Collective Reserve of Energy plus the Collective San of all members of the Faction. The Collective San - the combined Potential - of that Faction here is the same concept as what we call a "Genius" in Western Occultism. It's actually not occultism. Genius, as it was used in ancient Rome [Latin] meant exactly this. The Genius Locus - Genii Loci - of a place was the spirit of that place. And "Genius" is an actual meaning of the word "San."

And so the Tao of a Faction is what we call an "Egregore" in Western Occultism. That Egregore is made up of the merger of the Genius of the Faction plus their collective energy reserve. And so to be a "Taoist" in the parlance of Practical Taoism, specifically in Taoist Sorcery, actually means you are one who works with such egregore. So: Tao Te Qing, in Taoist Sorcery means something completely different than what it means in Philosophical Taoism. Tao is the egregore of a faction or group or corporation or nation. Tao provides Power to its units. Te is when the units of that Tao cultivates Power [Te] back to the Tao. And a cycle of energy creation, usage, and replenishment is born. This systematic principle of Tao and Te is universal.

I'll show you what it looks like in Western terms: You have the Catholic Church, made up of 2 Billion units [believers]. The San Pai of that Catholic Church is the Crucifix. In every Catholic church, the Crucifix San Pai is present as the main and only focal point. In every Catholic home is displayed the same crucifix San Pai. Around the necks of every devout Catholic is the same crucifix San Pai in the form of the Rosary.

So you have altars in Catholic homes, as well as in Catholic churches. You work the altar, by cultivating heart-energy to it, in the form of prayers, candle light [agni puja], saying the Rosary [mantras], so on and so forth. And a portion of that energy that is cultivated, by those billions of believers, is absorbed by the crucifix San Pai and is pooled into the Collective Energy Reserve of the Church. That Egregore of the Catholic Church has a name. The Church is the Body of Christ, and so the Egregore of the Catholic Church is named Jesus Christ. The Jesus of the Catholic Church and the Jesus of the Methodist Church [or whatever] are two different Jesuses, two different Tao of two different Factions of Christianity!

And so, when you are properly initiated into that Catholic Church, via baptism and taking of the Sacraments, you are spiritually [psychically] entitled to withdraw or use the energy in that Collective Reserve. How do you do this? In Catholicism, you pray to Jesus, or Mary, or the Saints. And they answer your prayers or perform a miracle for you. I don't doubt miracles happen in the Catholic religion. I know they happen. I also don't doubt that famous miracle of Fatima, or supernatural apparitions of Mary, etc. The Egregore of the Catholic Church is very powerful.

If you understand the principles and theories behind magic and sorcery, you'd see that esoterically, what makes all of those miracles and apparitions possible, are the same fundamental principles and theories that makes Taoist Sorcery work, and other magical traditions work. It cannot be otherwise. It doesn't matter if Jesus never existed as a historical person. In Taoist Sorcery it is explained to you that you create San, that you create gods. The difference is that in Catholicism, it is an unintentional creation of a powerful thought-form, whereas in Taoist Sorcery it is a deliberate and conscious effort.

The reason why an egregore is called a "tao" [or "dou" in Cantonese] which actually means "Way," is because the Tao of anything is the Way of that thing. For instance: a computer is a collective of parts and electronic pieces, the San of each piece amalgamates to form a bigger San more powerful than the sum of its parts. And so that computers as a functioning system is designed to work in a certain Way. A Business is a collective of parts and pieces; usually equipment, merchandise, and workers; the San of each part and piece amalgamate to form a bigger San [bigger Potential]. And so that business functions and works in a certain Way.

The Way of that business actually defines and indicates its Thing-ness. The Way of a computer likewise. If I were to describe the Way of a Thing like this: this Thing is made up of trillions of plant cells, it has a root system that sucks up water, it has leaves that turn light into sugar and oxygen, it makes apples: what am I describing? In Khmer we have the term “Dou Kae,” which is borrowed from Chinese, and it means Business Manager. You can see the word Dou in there. Why? Because the CEO or Manager of a business is the Helmsman: he says how the business operates and what everybody does. The Way of the Fraternity of Saturn - the culture of the FS, the magical system of FS, its initiatic degrees, its teachings, what its members do as initiates - is the Egregore of that fraternity: Master GOTOS.

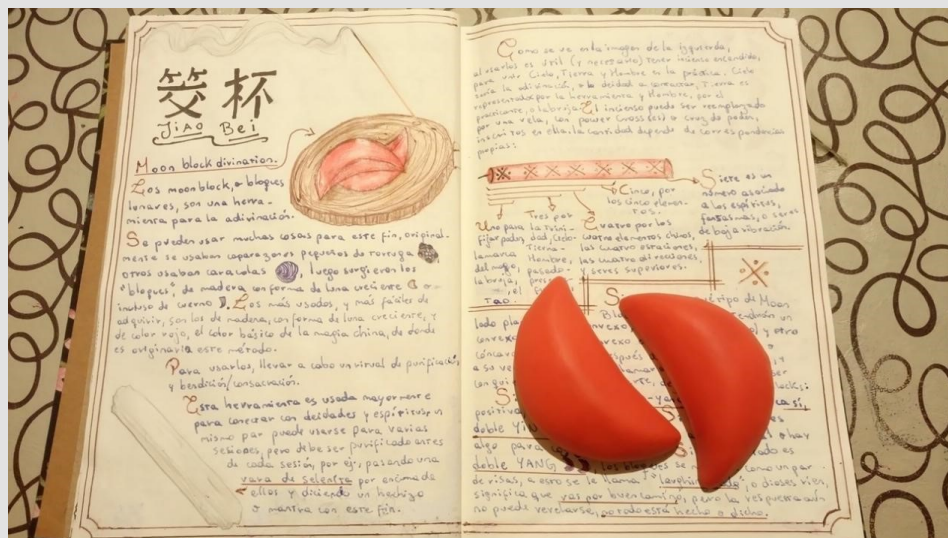
And so in Chinese terms: Master GOTOS is the “Dou [Tao]” of the Fraternity of Saturn, and the Grand Master is the “Dou Kae” of the same, the Helmsman. The Helmsman is NOT the Captain mind you! The Tao is the Captain! There is hierarchy, and guess what? In this hierarchy, the human being is Subordinate to the immaterial Tao of his Collective he belongs to and is a physical cybernetic unit of. Why? Because as mortal creatures we are influence by the immaterial: by Fate, by Destiny, by Psychic Impulses, by Energy, by the Force of Inspiration, by Volition, by the Stirring of the Heart, by Hope, by Fear, by Love, by Greed, by Want, by Need!

Same goes with a business: the Way of that business dictates what everything will do, and so therefore physical elements of that business such as instruments, merchandise, and employees must Follow that Way. The same with a computer: if a computer is supposed to function and operate in a certain Way, then all of little electronic pieces must - by Fate and Destiny - wyrdfully do what they are supposed to do. They have no choice. They are subordinate to their Tao. When they Submit to their Tao, everything works smoothly. The Tao is by default and Nature: greater than the sum of its parts. Insubordination manifests problems in the system: if you are driving a car on a freeway one day to get to work, and your engine decides it doesn't want to work that day and do what it is supposed to do according to its Tao, what happens?

Now that the two important concepts of San & Tao are understood, we can then understand how and WHY divination works!

I really like the concept of divination, all types, from water witching, cartomancy, Western divination instruments like pendulums and L-Rods, Palo divination with Chamalongos and Vititi Nkobos and the Vititi Mensu, so on and so forth.

In the Sinosphere we use the ancient Chinese Jiaobei, or “Moon Blocks” as they are called. In ancient times they used to be the two half-shells of a clam. But then people began making these things out of wood. They look like this:



Interestingly, moon blocks work very similarly to how Chamalongos work in Palo! And they are used for similar reasons: to determine if things are done properly. So you tap into your Faction's Tao to extract some psychic energy [heart-energy] and you use that energy to Charge your FU. Then you take your moon blocks, do a quick ritual with them, say your heart spell which connects your moon blocks to the San of your Altar [the gods] "living" in those three Fuk Luk statues, to see if your FU is charged with enough energy to work good. By nature and principle, because we are working with the energy of psyche [heart-center/chitta], the San of your altar is itself a psychic being, meaning that it has its own species of psyche, which can communicate with your psyche via psychic impressions [empathy/intuition], dreams, and divination tools. Interestingly, the design of the "X" with the four dots you see in that book is also used in Mayombe, to roughly signify the same idea/concept.

Let's say that you have done a magical ritual to find a new job that pays better. You've done the ritual, and your gods in your altar have informed you that the ritual was done right and energy was filled into it. Now you want to know if the ritual will manifest what you desire. So what do you do to figure out that information? You're basically desiring to divine [predict/foresee] the Future.

What you do is do a little ritual that connects your moon block to the Tao of your Faction, to the Egregore of your group. That Egregore will be able to tell you the most likely outcome of your ritual. How does your Tao see the Future? It really doesn't. That Egregore is a species of San, which means Potential, and being so, it "lives" in the Realm of San, which is the domain of Potentiality and Possibility, it doesn't live in the Domain of the Future. The Future arises out of the Sea of Potentiality. Your ritual to get a new job creates a San [a deity] in that Realm of San which works to manifest that new job for you. The more stronger the San [potential] the more likely it will manifest in the Future.

Since your Tao exists in that Realm of San, that means your Tao also exists with all the other San. And so, metaphorically, what your Tao does is it sends out a sonar signal, picks up the most likely Possibility regarding your Probable Future, gauges how strong your San your ritual made is, and it pings back that data to you thru your moon blocks. Your Tao could tell you that the outcome you desire is not very likely to happen. If this is the case, it doesn't mean that your magic doesn't work. It means the San you have created to manifest a new job for you is weak and does not have adequate energy it needs to do what it is supposed to do. You have to cultivate more energy into it, build it up further, beef it up. If you're trying to get to Las Vegas from Los Angeles and you only have half a tank of gas in your car: you're not going to make it to your destination, no matter how strongly bad you want to be in Vegas.

There was this one dummy who bought a little fruit tree from my family once. My aunts raise fruit trees and sell them. So some Filipino guy came up to me one day at work and he says to me: "You know, last year I bought a fruit tree from you guys, and it never made me any fruit. It died." I said: "Oh, that's awful, why did it die?" He goes: "I don't know why. You guys said they were healthy trees." So I said: "Did you water it every day?" He goes: "Oh? I didn't know I was supposed to water it every day?" I was like: "Well yeah? It's alive not a statue? Don't you eat every day? How often did you water it?" And he's like: "Maybe once a month? Back in the Philippines fruit trees grow everywhere and we don't have to water them." So I'm like: "Your back yard isn't the Philippines."

The point of this story is that even when a fruit tree is by nature designed to make fruit, it can't make those fruit if you don't give it the adequate water and food it needs to do its job. If your fruit tree doesn't give fruit and dies like that Filipino guy's, it doesn't mean the tree is broke or does work: it means you're stupid.

And you see this same ignorant mindset with some newbies into Western magic, where they've learned sigil magic a la Austin Spares and Chaos Magic right? And so they draw their sigil on a piece of paper, and masturbate, and rub their fluids on the sigil. And that's it! It's like a one time charge. Like watering a fruit tree only one time and expecting the tree to make fruits. And then their sigil magic doesn't work. Why not? It's not because the magic itself is broke or is fake magic. All magic will work given that you have the adequate psychic/heart energy supply to fuel your San. It didn't work because of ignorance: of not understanding that the San you have created in that sigilized piece of paper is tiny and weak, a baby spirit, and that for it to have the Potential to do what it is designed to do, it needs to be consistently fed energy.

And they make another mistake out of the same ignorance [lack of understanding]. What do they do? They tell their friends and others about their little magical project. They'll say: "Check this out! It's my sigil magick, I'm gunna get me a girlfriend!" Then what? Then those friends will say: "Dude you're stupid. That shit doesn't work!" You see? The problem is that the San you have created inside your sigilized paper is like weak ember, and you want that ember to catch fire. But you tell people about this magick project, and what do they do? They radiate or emit negatively charged chi [heart-energy / psychic energy] into your sigilized paper. Your little San is weak and tiny to begin with. Do you think it has the power to fight negative energy coming at it from 3 or more people? It's like you've rubbed two sticks together and you have hot ember. You need tinder to make the ember catch fire. But instead of nurturing your little ember, you tell others your gunna make a camp fire, and they step on your ember. This is also the exact reason why you should not share pictures of your spiritual altar, Boveda, and so on: people's negative chi can effect such things.

Mojo

Mojo Bags are a folk-magical artifact from a system of folk-magic found in the Southern States of America called "Hoodoo," or "Conjure," or "Rootworking." This system of folk-magic is a derivative of Kongo folk-magic. This is because the majority of slaves that were brought to those States were Kongo people. The slave trade basically happened like this in the New World: Brazil had massive amounts of slaves they got from the Congo and Angola region [occupied by Bantu people]. Brazil was the nexus or hub from where the majority of slaves in other countries in the New World came from. And so a large number of those slaves were BaKongo, Kongo people.

A traditional mojo bag is always made with red flannel. You put things inside of it. Let's say you're making a mojo bag to attract to you a good husband. So you put stuff in your mojo bag that will help manifest that objective. Primarily roots and herbs that have the magical property of drawing a lover to you and so on.

And so, one by one, you take each item and you anoint it with consecrated oil. It can be olive oil that you have prayed into. So you take each item, anoint it, and talk to that item saying something like: "Please be a part of my mojo bag and help me attract into my life a good husband." You do this with every item, one at a time.

Each item - everything that exists - has a San, has a "spirit," has Potential. And Mother Nature has a rule or principle where she conglomerates little things with little Potentiality into bigger things with bigger Potential. One hydrogen atom and one oxygen atom versus an ocean. One pebble versus the earth being a huge conglomeration of pebbles and dirt. One photon versus the sun. One sun versus a whole galaxy. One human versus New York City. One gun versus the artillery and arms of a national army. One plant cell versus a whole tree. One dollar versus the trillions of dollars circulating in a nation's economy. One proton versus the universe. One cell versus your body. And so on. It's a universal principle. And this principle also applies to a mojo bag. By themselves, each item in that mojo bag is tiny, puny, and has tiny Potential. But the San of each item, like the magnetic field of many little magnets, conglomerate to form a bigger single [unified/collective] magnetic field, which is greater than the sum of its parts.

Into this mojo bag you also put a piece of paper on which you write out what you desire or want to happen. And so, after you have collected all your items into your mojo bag, that bag now has a new type of San, which is bigger and has more potential than the little Sans it is made of. And that San has been programmed to do a certain job, which is to bring you a good husband.

How is San “programmed?” San is made from heart-energy, actually meaning Chi. “Energy” is not a good word to use, but there is no word in English to use. When I use the word “energy” in this context, what I am trying to mean is a non-material “substance” or “essence” which moves, can influence matter, and is active. And so Chi, which is the “substance” your psyche generates, is like a fluid, like water in a cup. Water can easily be imprinted: you put a couple drops of red food coloring into the water, and the water in the cup turns reddish. The same with same with psychic energy. The psychic fluid can be “charged” with your intent, intentions, volition, emotions, etc. And so, each item that you placed into the mojo bag has a little San, and you speak to those San and imprint into them your intention and desire for a good husband. Thus, the collective San of the mojo bag is likewise programmed to attract to you a husband.

And so, once you have your mojo bag, you have to “work” it every night. Working a mojo bag means every evening before you go to bed, you hold the mojo bag in your hand, and talk to it. Like you’re talking to a diary, and you tell it your wish, that you want a good husband. You spend time describing to the San of the mojo bag, everything you can about your new husband, what he looks like, and so on. You describe to your mojo bag how you feel sharing a life with your new husband and so on. The more details and feelings, the better. When you are done telling it these things, you put your lips to the bag and breathe/blow into it, 1, 2, or 3 times. This is called “working your mojo.” This is exactly what is done in Taoist Sorcery and Palo.

In Taoist Sorcery, you cultivate chi at the altar, and you put that chi into your FU that you have drawn. Then you close your eyes holding a hand sign of your Faction and you visualize your intention, desire, wish you want the FU to do. What you are doing is imprinting your heart-energy stirring inside of your heart-center [rooted in your sternum] with that intent and desire. After you do this, you point your finger of your right hand at the FU and you blow air down your arm at the FU. Chi, Mind, and Feelings are things associated with the element of Wind/Air in Taoist Occultism, and so the air you blow out of your mouth carries that imprinted chi which flows with that burst of air into your FU.

This is also done in the indigenous magic and sorcery of my culture. A monk will chant magical incantations under his breath in Pali, and then when he is done chanting, he blows his breath into the amulet he is making or the magical tattoo he just inked on you. It’s the words + the psychic fluid of your heart-center charged with your intent that is the magic. And it’s that charged psychic fluid [chi, heart-energy, psychic energy] that makes ordinary things magical.

In Palo, you fill your mouth with rum and you blow the rum at your nganga or firmas. Your heart-energy is carried with the air and rum you blow out and goes into your nganga or MB or firmas. You also blow cigar smoke at your nganga and firmas. In Taoist Sorcery you also will charge a cup of water in a magical way at your altar, and to finish off the FU, you fill your mouth with that magically charged water, and you spray/blow it at the FU. Each time you do this, you are feeding your own psychic substance into the San or Spirit of your nganga or firmas, or into your FU. In this way, the San/Spirit of your fetish object grows and becomes more psychically powerful.



In Mayombe the nganga is powerless without mambos. Mambos are the old, and sometimes ancient songs sung in kiKongo. Many people assume that just because you have an nkisi or an nganga that you have power, that your nkisi is powerful. No, it's not like that. Mambos empowers your nkisi and nganga. Mambos charge and empower your firmas [patipembas], ceremonies, and your sacred drinks. Mambos makes your sacrificial offerings meaningful and empowers the blood. Mambos are the words sung and vibrated which is infused with your psychic fluid charged with your intentions. Without mambos, nothing in Mayombe works. Many Houses from the other branches have lost the understanding of this and have forgotten their mambos and don't teach mambos to their members. In Mayombe there is a mambo or two for everything. It takes 16 mambos to start a proper ceremony. The mambos work your nganga, empowers it, and everything you do.

So you work your mojo bag every night, until you get your husband. In the day time, you wear your mojo bag either in your bra or under your underwear, by tradition. This is because real mojo bags cannot be viewed or touched by anyone but you. If someone looks at your mojo bag, it loses its charge, and you have to anoint the items inside of it all over. If someone touches your mojo bag, the San/Spirit of that mojo bag dies. It dissolves and is dead. You would have to make a new one. You do not tell anybody you have a mojo bag or what it's for, because their hearts [feelings, negative comments, etc] can project out negatively charged heart-energy at your mojo bag.

Lastly, every week, like once every 7 days or so, on the same day, at the same time, you Feed your mojo bag. Feeding your mojo bag is done with consecrated oil. It can be any oil that you say a prayer into. When you say a prayer into the oil, your heart-energy which is imprinted with your feelings/intentions is what actually consecrates that oil. You place 5 drops on you mojo bag to Feed it. One on each corner, and one in the middle of the bag.

What is the difference between an ordinary bag of junk and a mojo bag? One is charged. And you charge it with your words + breath. What is the difference between a tattoo and a sak yant [magic tattoo in my culture]? One is charged. And you charge it with your words + breath. What is the difference between a bucket of sticks and an nganga? One is charged. And you charge it with your

words + breath. What is the difference scribbles on yellow paper, and FU? One is charged. And you charge it with your words + breath.

The Bible is the book of Conjure/Hoodoo. Specifically you'd pray the different psalms for different magical purposes. Regarding the Word + Breath and how important it is in Conjure: *"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."* - Isaiah 55:11

So that's what a mojo bag is and how you work it and feed it. The more you work it and feed it, the more powerful the San/Spirit in that mojo bag becomes. The more powerful that spirit becomes, the more it will be able to manifest or express its intended Potential. In Palo lingo, that mojo bag is an "Nkisi." It is a type or kind of Nkisi. An Nkisi is any sacred fetish object in which a spirit lives. An nganga is actually an nkisi, in fact, it's often called "The Nkisi" in our House. In the Congo, these days, most of its people are Christian or Muslims. The Christian people of the Congo, since the time when they were converted by the Europeans, call the Holy Bible an "Nkisi Book." Because it is a sacred religious fetish object inside which is the spirit of God, the Holy Spirit. And so to them, by definition and ancient cultural weltanschauung, the Bible is an Nkisi.

Nkisis

An nkisi is a sacred animistic fetish object inside which a spirit lives. In Africa - Congo Region - the ancestor of what became Palo was the indigenous animistic nkisi cultus and the indigenous witchcraft of the Kongo people. In the old days, before the era of slavery, ngangas, as we know of them today, did not exist. What existed were nkisis that were mostly in the form of wooden statues.

The picture below will show you what an Nkisi looked like in the very old days in the Congo. In the picture is a local witch doctor [shaman] called an "Nganga," and he's got a few animistic fetish items with him, one of which is an nkisi. The nkisi is the wooden statue at the bottom right:



In the old days the word “Nganga” actually referred to the witch doctor [shaman] and not to the nkisi. You can see amongst the man’s fetish items is an Mpaka [horn] which we still have in Palo today. If you look at the nkisi in the picture you will see that something circular is protruding out of the statue’s stomach. What they do is make a hollow in the statues, and they put magical secrets into that hollow - herbs, bones, wood chips, etc - and they seal the hollow up. The magical secrets is what binds a spirit to the statue. It’s similar in concept to putting magical herbs and items into a mojo bag. But a supernatural entity lives in that statue.

Nkisis can be made with anything. The container is not important. The secret content is what matters. In those old days they also used to make nkisis out of gourds, or the skulls of animals. Or they would use animal hide, put the magical secrets on the hide, and they wrap the hide up into a bundle. Or, if they had a hut, they would dig a hole in the ground and place their magical secrets in that hole, and the hole becomes an nkisi. And sacrifice would be offered to the nkisi.

And so, when these Kongo people were brought to Cuba to be slaves, many of them ran away from their plantations to live in the mountains. Cuba is a tropical island, and so the mountains are jungles. In the jungles the runaway Kongo slaves encountered the indigenous Taino Indians. The Taino people had, as an aspect of their animism, the tradition of making woven baskets in which they placed the human remains of their ancestors [dead family relatives]. These ancestor baskets were hung from the ceiling of their huts. The runaway Kongo slaves and the Taino interbred with each other and their respective ancient animistic traditions also merged, giving birth to the religion and culture of Palo. And so when someone in Palo says “pure Palo” or “traditional Palo,” we mean this: the Kongo-Taino animism born in the jungles of Cuba during slavery times.

And so, the Kongo concept of an nkisi and the Taino ancestor basket merged. That merger is the origin of the modern day nganga in the religion of Palo. In fact there are some Palo Houses today which still make their ngangas as hanging baskets. I've seen one, and it was beautiful. Eventually, more durable containers were used: clay pots and cast iron cauldrons. And so, even though the container of an nkisi changed, the content of the nkisi has remained relatively the same since ancient times. Today in Palo we have ngangas, but we still also make and use the old school kind of nkisi:



My Godfather has one of those. They are called Nkisi Nkondi, but today most people in Palo know them as Kini-Kini. Nkisi Nkondis are usually made out of wood, and like the ancient wooden nkisis of the Congo, a hollow is cut out in the stomach of the Nkisi Nkondi and magical secrets are placed inside of that hollow, and the hollow is sealed. The magical content binds a spirit to the statue, making it an nkisi.

The Kini-Kini has a supernatural entity that lives inside of it. As the owner, you can send the supernatural being on missions. Like to make someone ill, or make someone love you. When the Kini-Kini accomplishes its mission, you give it a nail. In a way, the spirit in the Kini-Kini is like a boy scout, and the nails are like his boy scout badges. The more nails a Kini-Kini has, the more missions it was sent on, all of which it accomplished. And so an Nkondi with many nails wears all of them with pride, like he's saying to you: "Look at me. Look at all I've done. Look how powerful I am. I'll fuck you up."



And so an nganga is an nkisi with its core being engandos. I can't say what "engandos" are exactly. In human terms, a male and female get together to have a baby. So the father contributes the "engando" of sperm to the baby and the mother contributes the "engando" of the egg to the baby. When the baby is born, that baby inherits qualities and characteristics from its parents via the engandos [the physical link]. That's what Engandos from your Godfather's nganga are good for. And my Godfather's nganga was born in the same way. The same with that Godfather's nganga, and the Godfather before that, and so on, and so on, across several hundred years, since 1600AD when the first House of our lineage was established in Cuba. And so, just like people, ngangas have a physical lineage, and like people, ngangas inherit the last parts of their parental nganga's name.

During the slave trade, when the Kongo people were being captured, they would hide engandos from their nkisis inside their hair, and when these captured slaves landed in Cuba, they used those engandos to make new nkisis, and that is how the line and lineage of nkisis and nkisi ngangas came to Cuba. In this way, via engandos, all genuine ngangas can trace their lineage literally back to the African Congo, and thence: back into ancient history. Something you can't learn from a book or the internet: when an engando crosses the ocean, its supernatural charge weakens, and so, after the engando crosses the ocean, the engando must be re-charged. This was how ngangas came to mainland America from Cuba and Puerto Rico, via engandos: you can't bring a whole nganga on an airplane with you. If you lived in the middle of Russia, and your Godfather lived in New York, when it is time for you to get your own nganga, your Godfather will take engandos from his nganga, put that in his luggage and bring them to Russia, recharge it, and proceed to build you an nganga with those engandos being the "nucleus" of your nganga.

Through the physical link of engandos, your future nganga inherits the life-force, and potential magical power of its parental nganga. And then also, via that connection of engandos, a network of ngangas is established, where all of the ngangas within a lineage

are all connected to older ngangas. That network is Palo's primitive Collective Energy Reserve network. Palo doesn't have the concept of a San Pai. We have a rudimentary network of ngangas, connected by engandos and other means of connection. To compensate for the lack of a very developed San Pai network, Palo utilizes two ways to introduce needed energy into its magic and sorcery: first via animal sacrifice, and second by binding a spirit of a dead person into your nganga.

A spirit does not literally live inside of your ngangas and nkisis. Like there is a ghost of a dead man squatting inside of your iron cauldron waiting to do your bidding. What's occurring must be explainable by universal principles and theories that are applicable to all animisms and magical/sorcerous traditions. Real quickly: the difference between "magic" and "sorcery" is that magic utilizes psychic energy, as in heart-energy, to manifest your will and intention. Whereas sorcery utilizes supernatural entities - ghosts of dead people, nature spirits like nymphs and "fairies," feral spirits, genii loci, etc - to manifest your will and intention. So for example, sigil magic a la Austin Spares and Chaos Magic, that is "magick" proper, whereas the Solomonic Tradition [Goetia] is sorcery proper [supposedly] because you're working with supernatural entities and not just the power and psychic energy of your heart, chi, mind, sexual energy, that you cultivate and collect.

The way Palo explains what lives in your nganga is very good. No spirit actual lives in your nganga. It's the same myopia that causes us to perhaps ask the question: "Does music live inside my radio?" What's actually happening is that the music you hear on your radio is everywhere in the air in a formless state of frequencies and vibrations and your radio merely is an instrument that picks up these vibrations.

Metaphorically, Palo explains what's happening in this way: Kalunga is like a cloud. Kalunga is the ocean of spirit. And so this Cloud slowly moves over the top of a mountain covering it. This becomes fog on that mountain. On that mountain are blades of grass. The grass and the conditions around the grass makes it very easy for dew to form. The droplets of dew are condensations of that cloud/fog. And so, no spirit lives inside an nganga. A portion of the vibration of a specific spirit the ceremony has called forth "condensates" inside the nganga because the elements and conditions in the nganga are conducive for such a "condensation" to occur.

And so, the reality is that first all of the magical ingredients that goes into an nikisi or nganga collectively forms a unified San, which is a psychic field/substance of Potential. And that San acts like a fresh vinyl record. To imprint sound and music on a fresh vinyl record, when that record is still soft, you sing, and the vibration of your voice hits the record, which causes bumps and grooves to form on that record. Your voice does not live in that record, an imprint of your voice's vibration is simply housed on that medium. The San - psychic field/substance of Potential - is the medium upon which the vibration of a spirit or supernatural entity is "houses." How do we know this to be the case? Because the underlying principle and theory is universally applicable, watch:

Dowsing: I love dowsing. I have a bunch of pendulums and L-Rods, and I love the classic concept of "water witching." So I study dowsing a lot from books and youtube. A dowser is only as good as the questions he asks. So... let's say that you are dowsing for lost ancient Roman coins in Europe! And your L-Rod picks up a signal and leads you to a spot on a hill and crosses. What do you do? Begin to dig? A very experienced dowser will first ask the question: "Is the coin you are picking up still there?" Why? An experienced water witch will ask the same question: "Is the water you are picking up still there?" Why? Because the hill is made up of parts and pieces [dirt and rocks] and all those things form a genius locus of the area, a San, a psychic field/substance which has the natural capacity to retain psychic memory. And so you ask that question because the coin may have already been found by somebody hundreds of years before you were born, but the vibration/memory of the coin is still imprinted in the memory field of the hill.

Psychometry: What is psychometry? It's when metal objects have the capacity to retain memory of the person who touched it. And so you hold my keys and you begin to clairvoyantly see things about me. What is happening? Is the metal of my keys actually talking to you? What's happening is that the molecules in the key collectively generates a psychic field, a San, and that psychic field has the natural capacity to retain information. And so when you touch my keys, your own psyche picks up what was imprinted in the psychic field of those keys.

Psychic Readings: When a psychic reads your palm or cards for you, what is actually happening is a glorified version of psychometry. Meaning the psychic is simply picking up impressions [information] in your own psychic field. You have a psyche, the psychic has a psyche, the two psyches connect and information is tapped. The cards are simply extra bells and whistles that provided extra information. The psychic's psyche [unconscious mind] "pings" a sonar signal into your psychic field, and that sonar signal bounces back as various cards laid out in front of you. Then the psychic has to try to make sense of the imagery. In the old days when sonar in submarines were new and primitive, you would get hazy images of big blobs, and the Captain would be like: "Shh! What are we looking at right there? Is that a Soviet enemy sub, a whale, or a school of tuna?" That's me at the moment with my Tarot cards. I have a hard time telling what I'm looking at.

Hauntings: They're real phenomena. But what are they and how do they work? There are these old houses hundreds of years old, in which a ghost will haunt. The first question we ask is: "If that ghost is the spirit of an actual person, then why is this spirit so stupid that it doesn't understand it is dead and just walk out of the house and go to heaven or wherever?" Why is that ghost stuck in that house? And furthermore: why does that ghost do the same things over and over again for a hundred years, like walking down the staircase at the same time every other day? Why do they wear the same outfit every day for hundreds of years? Why do ghosts that haunt Civil War battle grounds still use outdated muskets and not upgrade to contemporary AK 47s? What is actually happening?

The answer to all those questions is pretty simple a la Occam's Razor: the ghost is not real. The house and the land the house is built on collectively unify to generate a genius locus, a San, a psychic field/substance, and this psychic field naturally has the capacity to retain information. And so, if something tragic happened in that house, where a person died under conditions where they outputted a lot of stressful psychic energy, that outputted psychic energy is "captured" by the genius locus of the area and stored. Just like the vibration of your voice is captured or imprinted upon the medium of the fresh record.

And just like a record, the stressful events stored in the genius locus of that haunted house replays over and over again when it builds up enough energy to replay the event. In Taoism, that's called a "discharge of chi," what that means is the landscape "burps" extra energy, and that extra energy energizes the psychic field and it plays the ghostly scenery. Analogously, it's like you lived in a cheap house that gets black outs often, and your watching TV. Every time the some electricity burps into your house, the TV comes back on.

If magic works, it must work according to principles and theories. If it works according to principles and theories, then such principles and theories must be universally applicable [China, Africa, Amazon Jungle, Church, wherever] and must have the power of explanation where phenomena are explained in the most simplest manner [Occam's Razor] using as little assumptions as possible. If such principles exist, then such principles are by default: Natural Laws, meaning it is just the Way Nature works and functions. If it is Natural Law - how Nature works - then it is not magic at all, we just don't understand it and so we call it magic.

No spirit lives inside an nganga. What is happening is that the stuff inside the nganga or nkisi, each have their own psychic field, and those psychic fields conglomerate to form a bigger psychic field. Each item "charges" that collective field, in the same way that

food coloring charges a cup of water with its color. And so, “on” that psychic field is imprinted the “vibration” or essence of a certain spirit.

The stuff that goes into the spirit pot [nganga or whatever] is important. In Kindoki, which is Congo witchcraft [distantly related to Palo], you build a spirit pot that looks like an nganga. And so into your Kindoki Pot, you might put in spent bullet casings. Why? Because those bullet casings have their own quality of energy, and when you put it into your pot, the “spirit” “inside” the pot can utilize that energy. Or you might go to the scene of a tragic car accident and pick up parts of the cars involved and put it into your Pot. The stressful energy of the car parts from that deadly car accident charges the psychic field of your Kindoki Pot, and so your spirit that “lives in” your pot can easily use that stressful energy to re-create it, meaning it will be able to make your target of a curse experience a tragic car accident. But no spirit actually lives in that pot. The vibration or power of that spirit is imprinted into the Genius [psychic field] of your spirit pot.

It’s like having the ghost of that spirit living inside your pot, just like a ghost haunts a house. The ghost is a psychic facsimile or copy of the actual spirit. How do we know this to be the case? Well, in sorcerous traditions it explains the “Santa Claus Conundrum.” The Santa Claus Conundrum is where you have only one Santa Claus, but he’s got hundreds of millions of houses to be at in one night! How does he do it? In the magical traditions and animistic religions of Southeast Asia, China, Haitian Vodou, Santeria, and Palo we have what’s called “Spirit Possessions.” That’s when a medium or a person in a trance state is taken over by a supernatural entity.

You encounter the Santa Claus Conundrum when you have, say, an entity named Papa Joe for example, who apparently is possessing the bodies of a hundred people in different places all at the same time! How many of the same Vodou Lwa possess different bodies during the same moments across Haiti? So what’s happening? Is that one spirit splitting itself up into many different clones of itself? It’s exactly the same simple concept as if you were to use your phone and video yourself. And then you upload that video to youtube and you’re on a million people computer screens. Then you ask is: “Am I in a million places at the same time?” No you’re not. That you in the video is a facsimile of the one and only real you. They are “ghosts” of you imprinted upon a medium which simply has the capacity to store your information.

Another example of the Santa Claus Conundrum would be India and Vishnu. Let’s say that in India you have 10 million worshipers of Vishnu and they all have altars set up at home for him. So are we to believe that Vishnu clones himself into 10 million copies, and each clone is living on everyone’s altar? La Santa Muerte is another good example of this same Conundrum. I don’t doubt La Santa Muerte answers prayers and performs miracles for her Devotees. Currently the number of her Devotees is anywhere around 2-12 million in Mexico and America depending on what sources you are using. Let’s say 2 million. All 2 million have home altars for La Santa Muerte, and all the altars have her statues, and they all cultivate energy tributes for her in the form of food and drink offerings, saying the La Santa Muerte Rosary, and so on. Are we to believe that La Santa Muerte divided herself into 2 million clones and each clone is living on a Devotee’s altar waiting to collect tribute? What’s actually happening?

In supernatural terms, a “ghost” of a spirit or person is made of psychic energy, meaning a non-material substance of psyche. Being made of such, that ghost has a psyche, a mind, which is a copy of the mind, abilities, and persona of the spirit or person the ghost is a facsimile of. Psychic substance has no shape of form. And so that “ghost” can be “imprinted” into your Spirit Pot no matter how small that pot is. Just like vast amounts of music and whole movies can be stored into a tiny USB flash drive. But mind you, just because they are “ghosts” doesn’t mean they can’t harm you. You forget that you also have a psychic field and not just a body. Ghosts and psychic impressions will influence and affect your own psychic field. Which in turn can affect your heart, mind, actions, volition, and behavior. Which is why magic and sorcery work in the first place.

The cool thing about primitive indigenous people is that they have been around for thousands and thousands of years, and during that time their ancestors have learned how nature worked - physically and magically - and the medicinal and magical properties of plants, but they don't know who or why that stuff works. This is good, because in being ignorant as to how and why such things work, they don't change anything. There was a time when indigenous people chewed on a stick from a willow tree whenever they felt pain in their body, and it relieved that pain. Westerners asked these indigenous people how that worked, and the indigenous people said they didn't know, and that they simply got the wisdom of chewing on a stick of willow from their ancestors and elders. And so the Westerners back then began to investigate willow trees scientifically. They discovered that there are chemicals in willow which suppress pain. And so they began to synthesize that chemical stuff and Aspirin was born.

I personally don't doubt that the gods people worship and pray to answer their prayers. And I don't doubt that many magical traditions work. What I personally want to know is how and why such things work. So that I can take what I learn, and use the theories and principles to my advantage, to make my own magic better, and so on.

Spiritual Systems

I'm satisfied with what I know about spirits, magic, sorcery, and the supernatural for the time being. What I know and understand at the moment appeases my inquisitive mind. Sometimes I just have to know stuff. The curiosity burns so bad sometimes about figuring out things, that I'm willing to pay hundreds and even thousands of dollars to join religions and institutions just to learn and know. Secrets drive me crazy. Mysteries drive me crazy. I just have to know. I'll spend years trying to figure secrets out.

For the very common Western mind, something like Taoism and Palo may seem to have nothing in common. To that common Western mind, when they hear the word "Taoism," they will think of hippies, and Lao Tzu, and Wu Wei [doing nothing]. This, is actually what traditional Chinese Taoist Sorcery looks like:



What you're looking at isn't an altar. It's a feeding table. It's a ceremony where a spirit is being fed, food is being offered to the spirit. The spirit lives in that ceramic jar with the red covering. If you look at all the designs drawn on many of the paraphernalia, you'll notice loops are used. Those loops draw in Yin energy, and indicated that this faction used malefic energy, which means they use black magic. The spirit they are using is a necromantic spirit, the spirit of a dead person. And so you will see paraphernalia that are associated with necromancy, such as bones, the human skull, and the animal skull. Many of the items on that table can be found in use as religious paraphernalia in Palo. We do this type of feeding in my culture as well. It is also done in Santeria where they will feed their Orishas food and drink. In Palo branches influenced by Santeria they will do this with their nganga. In Mayombe proper, we don't feed our ngangas cooked food and pastries like that though. Mayombe ngangas strictly eat fresh animals, fresh blood, rum, and cigar smoke.

The reason why you see similar or common props and themes between those two examples of Taoist Sorcery and Palo is simply because both institutions utilize the same energy, resources, and substances. Windmill versus big electric fan that generates electricity: both utilize the prop of a fan simply because both are harnessing the same force or substance of wind. In all automobiles, you will find the same props: pipes, spark plugs, pistons, fuel injection mechanism, rubber tires, etc. Why? Simply because all automobiles utilize and harness the same energy and resource: locomotion and controlled combustion. A lion and a crocodile look very different, but inside they have the same props: red blood [both utilize oxygen], a heart, lungs, a stomach, a brain, and so on. Why? What's it tell you when the insides of a rabbit and a fungus are different? The wings of a bird, the wing of an airplane, and the wing of a hang-glider all use the same aero-dynamic wing design. Why? Simply because all of those wings are utilizing and harnessing the same energy or substance: air lift.

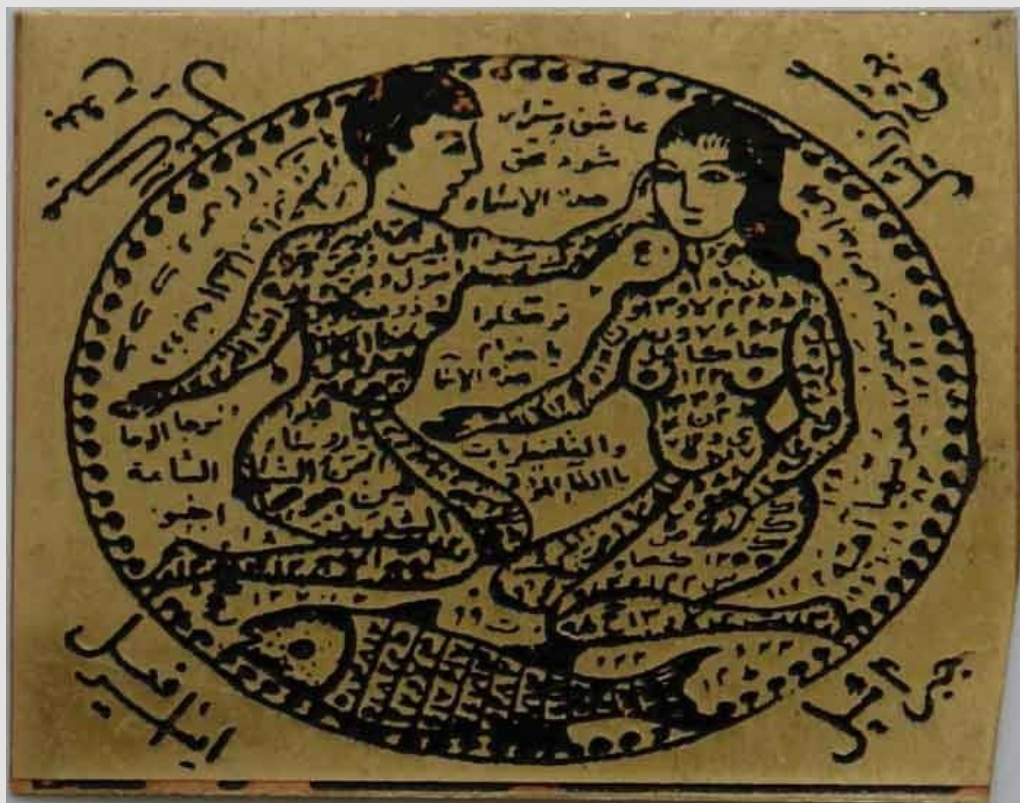
If you have animistic religions that work with spirits, you will see similar props and religious paraphernalia used. If you have two religions that utilize necromantic spirits, you will see similar or familiar common props and fetish objects. It cannot be any other way. It is a simple fractal principle in nature: you have a substance or energy, that energy or substance is harnessed in certain ways,

what utilized such energy or substance will use similar means to harness and utilize said energy or substance. Water flows, and so rivers flow, and so do the water in our pipes and plumbing which gives us indoor plumbing. Radar waves fly around in the air, and so you use an antenna that looks like fishnet to catch those waves. Fish fly around in the ocean, and so you use a fishnet to catch the fish. It's simple really. Magic and Nature work on simple principles and theories.

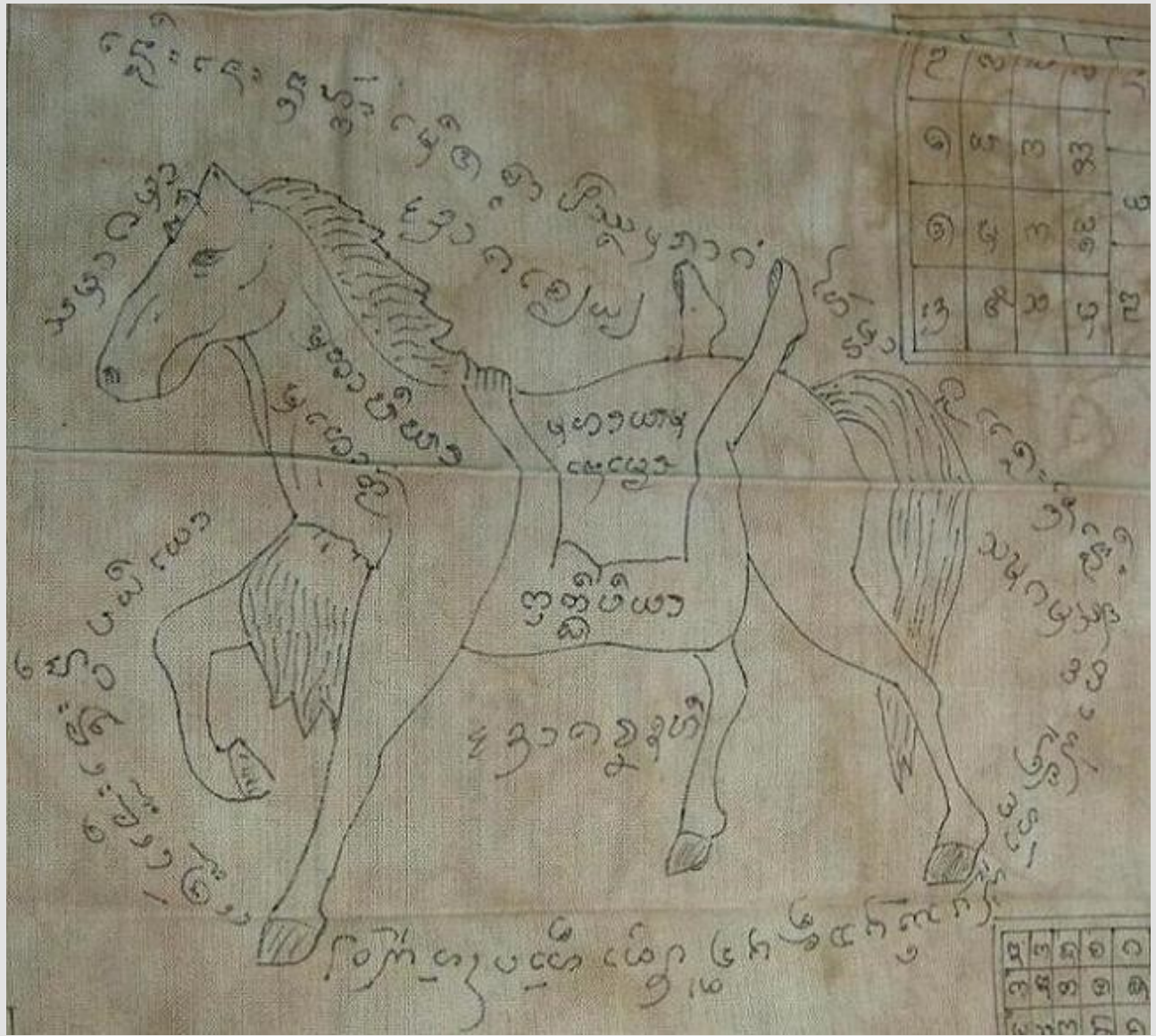
In Malaysia and Indonesia, the magic and sorcery of Taoism mixed with the indigenous magic and with the magical traditions the traders from the Islamosphere brought to the region, giving birth to one of the most fear forms of black magic in Southeast Asia. Malaysian and Indonesian black magic and sorcery often use the Jinn. In pre-Islamic times the Jinn were Nature Spirits and Geni Loci of places. In ancient Europe, Roman times, these same Nature Spirits and Genii Loci were called things like Nymphs, Dryads, Dyads, etc, and of course, "Genii Loci." Elsewhere in ancient Europe, these same class of spirits were called things like Elves, Hobgoblins, Fairies, Gnomes, etc. In Khmer we call these same Nature Spirits and Genii Loci "Nik-Ta," and in Palo we learn to work with the same class of spirits, if you're in the right branch of Palo.

This is what the magical and sorcerous talismatic yants [FU in Taoist Sorcery lingo] look like from different cultures and countries; beginning with Persian ones; Malaysian and Indonesian ones that work with the Jinn look very similar to the Persian variety:

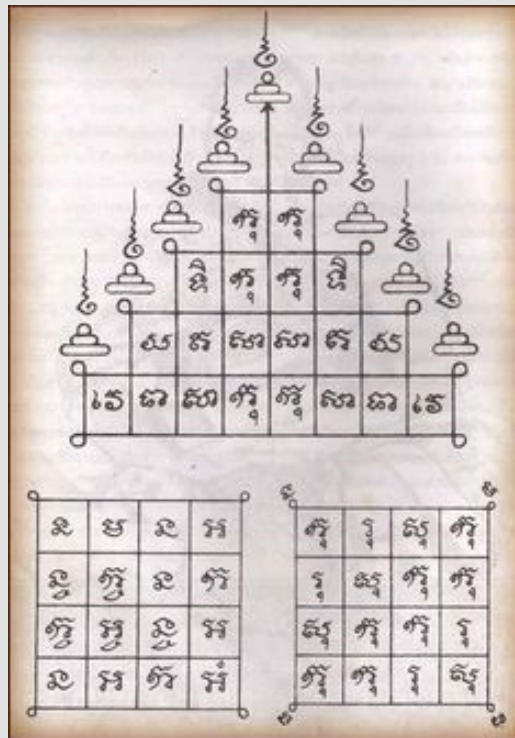




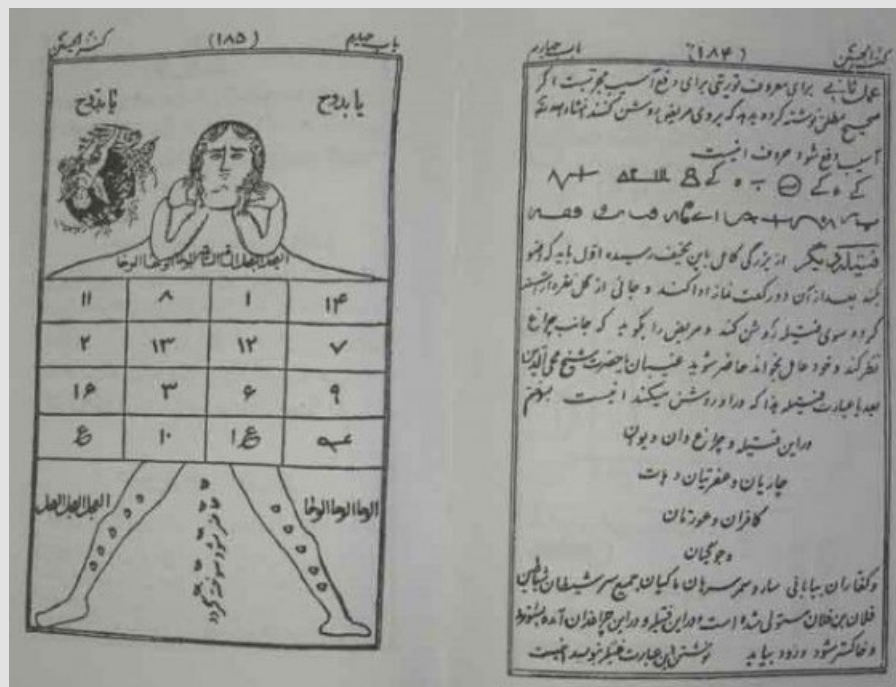
Compare to Khmer/Thai/Lao magical and sorcerous talismatic yants:







Compare to the magical and sorcerous talismatic “yants” from Arabia a la the Shams al-Ma'arif:





نور

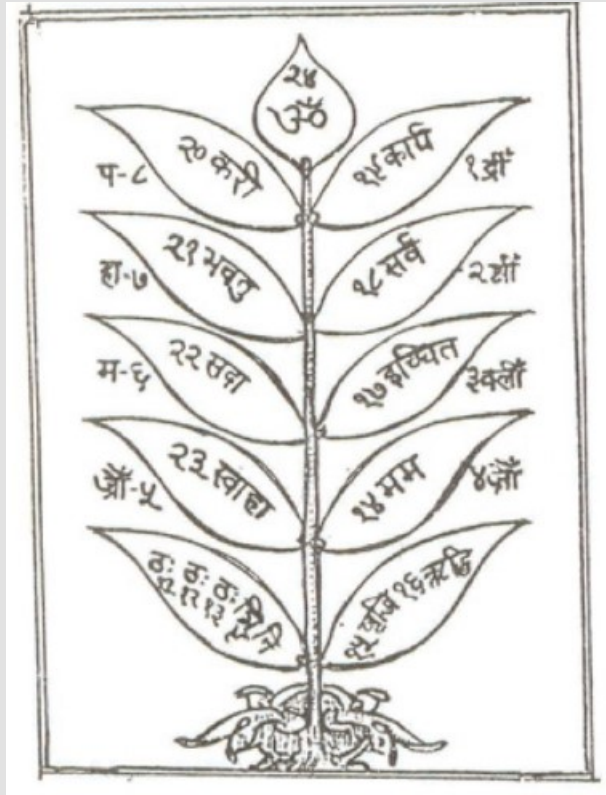
وهذا الوقت نافع لما ذكرنا هذه السورة الشريفة وقد اختصرنا شرحه لئلا يعطول الكلام
وهذه معقته كما ترى فافهم والله تعالى أعلم

فل	هو	الله	احد	الله	الصمد	لم	يلد	ولم	يولد	ولم
ا	ل	ل	ا	ح	د	ا	ل	ل	ل	ا
هو	الله	احد	الله	الصمد	لم	يلد	ولم	يولد	ولم	ا
ا	ل	ل	ا	ح	د	ا	ل	ل	ل	ا
احد	الله	الصمد	لم	يلد	ولم	يولد	ولم	يولد	ولم	ا
الله	الصمد	لم	يلد	ولم	يولد	ولم	يولد	ولم	يولد	ا
د	ا	ل	ل	ا	ح	د	ا	ل	ل	ا
الصمد	لم	يلد	ولم	يولد	ولم	يولد	ولم	يولد	ولم	ا
ا	ل	ل	ا	ح	د	ا	ل	ل	ل	ا
لم	يلد	ولم	يولد	ولم	يولد	ولم	يولد	ولم	يولد	ا
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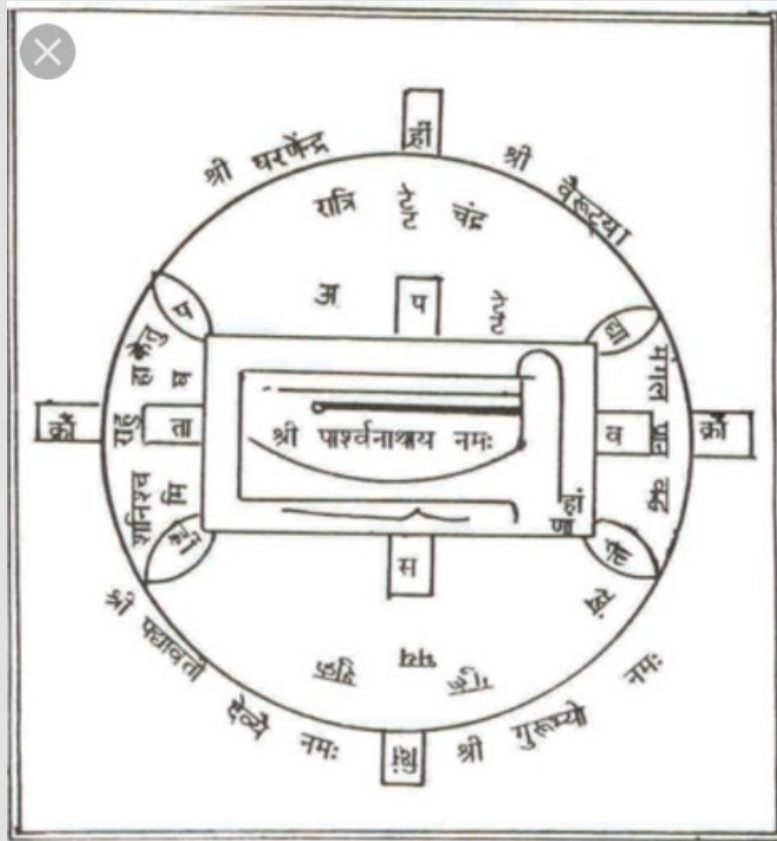
فان فصل اذ كرهنا فائدة ورد في الحديث الشريف ان رجلا جاء الى رسول الله صلى الله عليه وسلم
فقال يا رسول الله توليت الدنيا فقلت ذات يدي فقال رسول الله صلى الله عليه وسلم ان انت من صلاة
اللائكة ونسبحك الخلق وبها يرزقون فقال وماذا يا رسول الله قال سبحان الله العظيم سبحان من
ين ولا ين عليه سبحان من يجبر ولا يجبر عليه سبحان من يرا من الخوف والقوة اليه سبحان من
التسبح منه على من اعاد عليه سبحان من كل شيء يسبح بحمده سبحانك لا اله الا انت وبجمدك
يا من يسبح له الجميع تذاكري فاني جزوع ثم استغفر الله تعالى مائة مرة وتعمل ذلك مائة مرة
الفجر الى صلاة الجمعة وعنه صلى الله عليه وسلم انه قال له جبريل عليه السلام قل اللهم اسأني
بالعاقبة في الدنيا والاخرة ثم قال عليه الصلاة والسلام من قال في كل يوم مائة مرة
لا اله الا الله الملك الحق المبين استفتح ابواب الرزق ونفت عنه الفقر
واستقرع ابواب الجنة ووفى بها فنته القبر وأنه الدنيا وهي
واخفة ويخلق الله تعالى من كل كلمة ملك
يسبح الله تعالى وتغفر ذنوبه وهذا
ما انتهى ابراده والله يقول
الحق وهو يهدي
السيبل

ثم الجزء الاول من كتاب شمس المعارف الكبرى للإمام البوني وعليه الجزء الثاني
اوله الفصل الخامس عشر في الشروط اللازمة لبعض دون بعض



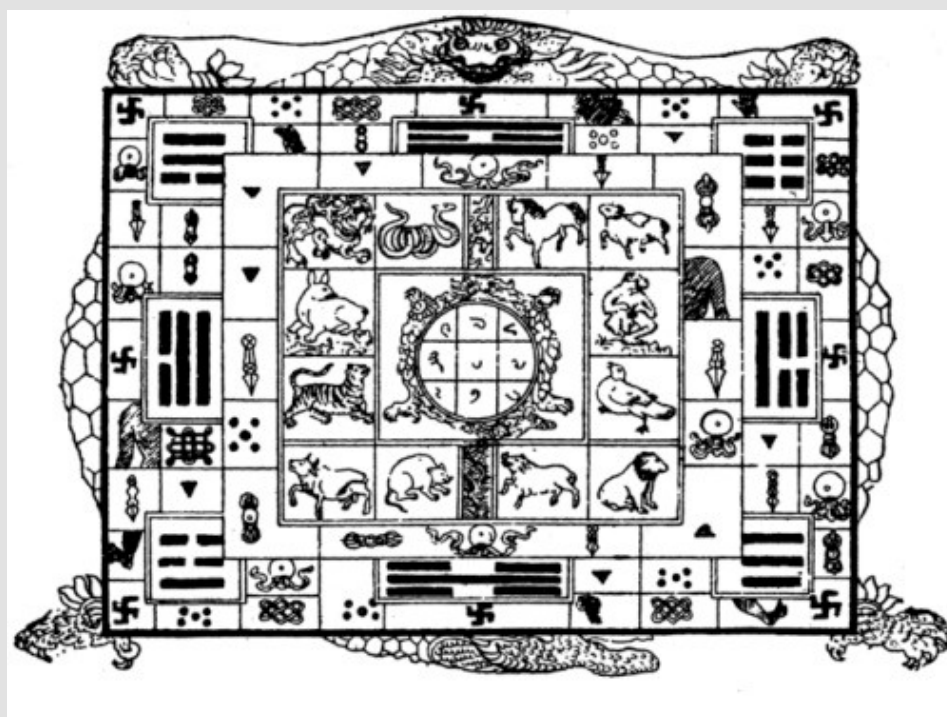


[Yantra For Employment]



[Yantra To Cure Leprosy]

Note the frequent use of Magic Squares in all the yantras shown. Taoist FU talismans have been made in China for nearly 4000 years. The oldest variety of such ancient FU utilized Magic Squares were etched on turtle shell. The Lo Shu Square:



The designs of these talismatic yants have no magic in and of themselves. It's when you charge them with your words, breath, and heart-energy that they become magically empowered. You can also bind a spirit - actually imbue the talismatic yant with the "vibration" or "ghost of the spirit" - to make such talismatic yants sorcerous and more powerful.

Here's a question: why do people in Europe see these class of spirits as fairies and gnomes, then in other places, people there see them as naked female nymphs, while in other places they are seen as dragons? In Southeast Asia, the spirit of rivers and lakes are seen as Nagas. Nagas are wrongly considered to be "dragons" by Westerners. Nagas are actually sea-serpents, or water dragons that live in bodies of water. Ever heard of Naga fireballs?

These Nature Spirits are shapeless and formless, but they will take on a form that reflects how a local group of people sees them as, since they feed off of psychic energy, the heart-energy we emit. It's like the opposite of the concept of camouflage. Camouflage is when a creature does not want to be noticed to survive. But some creatures or things want or need to be noticed to survive and thrive. Such as a flower.

A flower puts in a lot of effort to look bright, colorful, smell good, and even taste sweet. Why? Because it needs to attract the attention of its symbiotic "partners," namely bees. And so a Nature spirit that lives in a place where the people venerate water nymphs as Naga serpents will take on the form of a Naga serpent, to attract people's psychic/heart attention. A tree spirit that lives in a forest in ancient England would look like a winged fairy for the same reason. A tree spirit in Japan [called Kodama] don't look like fairies. They look different, like cute puggy little humanoids, image google "Japanese tree spirit" or Kodama.

Which explains why nobody in the history of Africa has ever seen a fairy or a leprechaun. Why not? Well, imagine you were an African person living a thousand years ago, before White people came to Africa. You're walking around the savanna one day and you see a rainbow. And at the end of this rainbow you see what looks like a white skinned, midget humanoid, with red hair and red bushy side burns, with a tobacco pipe in his mouth, wearing a green outfit and a green hat, with his fists in the air like he's wanting to fight. Would you freak out or feed the thing your heart-energy? Here's another way to draw out the answer: people in China venerate dragons, and people in Europe slay dragons. If you were a spirit and you made yourself look like a dragon, people would feed you their positive heart-energy. If you were the same spirit in Europe, and you looked like a dragon, the only heart-energy you'd get is hate. You'd starve, become weak, be bombarded with negative energy from the local folks.

How exactly do these talismatic yants ["sigils"] work as talismans and amulets? The sigil themselves, are meaningless. They are just badly drawn designs. Two things make such talismatic yants work. The first is that each talismatic yant you make is a container, which you charge with your heart-energy and/or with the energy of the tao of your group or with the energy of a spirit or a sacrificed animal. When more people use the same talismatic design, the San of that design evolves into a collective Tao. The more people use a specific talismatic design, the more Potent its Tao becomes. And so that certain talismatic design becomes a San Pai when everybody feeds and charges their talismatic design. There is nothing intrinsically magical about a magic square with nine numbers in it. But what happens is that when those 9 numbers are arranged in such a way where every row and column adds up to 15, [ancient] people Believe [contribute their heart-energy] that such magic square is special. Here's something interesting to consider:

A strange “magical” amulet dating back about 1,500 years has archaeologists buzzing.

One side of the stone amulet, which was unearthed in 2011 in the ancient city of Nea Paphos in southwestern Cyprus, bears a 59-letter inscription that reads the same way backward and forward:

ιαεωβαφρενεμουνοθιλαρικριφιαευεαιφ
ιρκιραλιθονυομενερφαβωεαι.

That’s Greek to you, of course. So here’s the palindrome’s English translation:
“Yahweh is the bearer of the secret name,
the lion of Re secure in his shrine.”



It is an ancient Greek amulet with a talismatic design on it. The ancient Greek amulet has the same basic components as the other talismatic designs I’ve shown: it has a basic pictographic design, and “mystical” looking writing. The “mystical” writing in this case is a huge 59-lettered palindrome; pretty impressive palindrome! And that’s the whole point! It makes an impression on you, or actually on the minds of these ancient Greek people. They look at the long palindrome, sees that it says the same thing backwards and forwards, and they Believe the writing has something special to it, thus they contribute their heart-energy to the amulet. This power of Belief [of heart-energy], when in context to the medical field, would be called the “Placebo Effect.” Mind you, the placebo effect is very powerful: it can actually heal. And that is a mystery in itself! In the new-age-self-help parlance, that same power of the placebo effect is called “Affirmations” right? It’s when you say nice things about yourself until you Believe them.

Another interesting thing about that ancient Greek amulet: it is 1,500 years old... and it looks like ancient Greek people into magic in olden times were pretty much like the Chaos magickians of today, where they utilize the gods and deities of other religions for their own magical interests! In that ancient amulet you can actually see some ancient Greek magician using the god Yahweh of the

Jews as well as the god Ra of Egypt! I found this ancient amulet's use of Yahweh to be a bit of an unexpected surprise. Why? Because I've never been into Solomonian Magic [Goetia stuff], it's not my personal cup of tea, because such magic uses the power of Yahweh to overpower Jewish spirits/demons, and I'm personally not into the whole Jewish thing.

I've always thought that the magical use of Yahweh in such things as the Goetia was Medieval in origin, like a bunch of weirdos back then such as the ilk of John Dee, Francis Bacon, or whoever, invented the shit. It looks like I was wrong! The use of Yahweh in magic in the West appears to predate the medieval timeframe. Now I have to do some research to see why the ancient Greeks rendered YHWH into IAEW [Iota + Alpha + Epsilon + Omega, which is sometimes also rendered as IAO] and not IAWA or IAWE. I found this: *"Says Fürst: 'The very ancient name of God, Yâho, written in the Greek Iao, appears, apart from its derivation, to have been an old mystic name of the Supreme deity of the Shemites.'"* I wonder why olden Greek magicians used a Semite deity in their magic and not their own gods? The Tartaria Tablets are the oldest known amulets, once worn as a pendant. It has been argued that writing itself developed out of the priestly caste's need to record magical incantations. The Tartarian Tablets certainly help support that argument.

Closing Remarks

Obviously, on the external level of history, language, weltanschauung, mythos, culture, rites, rituals, ceremonies, fetishes, paraphernalia, different magical systems and magico-religions are different. Obviously, different species of animals look different. This is due in large part to factors of natural selection and adaptation to environment, ditto with magical traditions. But esoterically, the principles and theories of magic and sorcery are universal to all animisms and magico-religions.

It's hard to see or learn these universal principles and theories by just being a member of one such animism or magico-religion. It's when you have joined a few vastly different magico-religions from very different cultural and racial backgrounds that you begin to see and understand these universal principles. And in understanding such, you have a clearer perspective of magic and sorcery, and are able to refine and fine tune such things.

Like how, a guy who knows and understands how his car works, how its engine and parts function, this guy can fix up his car, pimp it, make it more powerful. Like how, when a computer geek knows and understands how a computer works inside and out can tweak his computer to make it more powerful, make it work better.

I would personally encourage those who are really interested in learning and better understanding magic and sorcery to leave the comfort and confines of their own culture and race, and become initiated in the magical traditions and animistic religions of other peoples. Especially those peoples and traditions that have been around for thousands of years.

8.21.2018



Quickie Blips

World-Model: When I use the term, it simply and literally means a toy model of the world/universe which you have in your mind. Toy models – such as model airplanes – are like 3D puzzles you piece together. Each piece First: fits altogether to build the whole; and Second: each piece must **harmonize** with other pieces. That is to say that each piece must be in Harmony with other pieces of that model. Otherwise you don't have a Model. If the pieces of your toy model airplane aren't in harmony with each other, and don't fit together properly: then you actually don't have what should look like an airplane, do you? What you have instead is a jalopy model that looks ugly, out of proportion, out of symmetrical quiddity, chaotic [lacking Order, Syntax, Grammar]. Which ends up being a tell of the state and condition of a person's undeveloped faculty of reason and intuition, and an unsound mental culture of thought procession.

I like to watch people, in real life and online and in books and writings. I like trying to see their thought procession, their train of thought: the steps they took to end up with their conclusions [beliefs, views, opinions, etc]. Usually, in most cases, when people in general say that they have a "world-model" what they really mean is that they have a mojo bag of different ideas they have collected and agree with, which have not been put together into an actual model. I know this because I'll try to put what pieces they have together into a working model, and it's jalopy and chaotic.

I'll list some main "ingredients" [elements/fundaments] of my World-Model, to try and show what a "world-model" looks like if and when all the pieces fit and harmonize together:

Microcosm-Macrocosm: The infinitesimal mystery and the infinite mystery. As within, so without. As above, so below. There are two Great Mysteries in Life [which itself is a mystery] to any philosopher. The first obvious mystery is the Universe/Cosmos itself: its origin, Nature, and suchness. The second mystery is the Mind: its origin, Nature, and suchness. Mind is the Microcosm, and Cosmos is the Macrocosm. The Harmony of the two suggests something essentially profound: that Mind is a miniature fractal reflection of Cosmos.

Scale Model: And so therefore, Mind is the best working model we have of the Cosmos. And by Fractal Inference, what we come to understand of the Mind, reveals to us the Nature and suchness of Cosmos.

Gravidity: Mind – specifically Mindspace – is Empty No-Thingness, but it is Pregnant or Gravid with Potentialities. So Gravid with Potentials is Mindspace that it requires very little effort to "call" out of that Emptiness of Mindspace an entire world during a day-dream. Mind to me – in my mind's eye – is like a Jar inside which are a bunch of fireflies, flying around, at night. The fireflies are strange "things" that flicker and blink in between Suchness and non-suchness, real and unreal, being and non-being, existing and non-existing.

What I mean is that those "fireflies" are neither real or unreal, but something in between. Something in between being and non-being. Something in between having an existence and being non-existent. In the very same sense that our own Thoughts are such types of chimeric entities in between reality and unreality: Ur-Real. Our Thoughts are Ur-Beings. Which is also what a Potential exactly is: Ur-real, ur-thing, ur-being. An "ur-thing" fits syntactically in between No-Thing and Some-Thing; and so on. Therefore, I understand Mind to be an "Ur-Field," here clumsily meaning a Field of "Urity." This is where words and denotation and semantics simply doesn't work and heavily conceals the simple intuitive suchness of things. And so Mind being a Ur-Field, the Macrocosm itself must Harmoniously also be an Ur-Field Gravid with Potentiality. And so therefore: what is real/being and what is unreal/non-being are fundamentally, or ontologically; in this sense; a false dichotomy, as each are aspects of the same Spectral Unity.

Maya: A day-dream is something to be enjoyed, experienced. We know it isn't real. Knowing that a day-dream isn't real, that day-dream is not by definition an "illusion." An illusion is something we see or experience which we Believe or Assume is real when it is not. When we assume or believe that our day-dreams are real, then it is an illusion, created into being by the Delusion of Assumptions and Beliefs of our consciousness. And so, fractally: Life [the world of phenomena and experience] is also something to be enjoyed and experienced. It is not an illusion, if we understand that it is a "day-dreamed" projection of the Cosmic Matrix. Reality becomes Maya [illusion] if and when we are convinced by our assumptions and beliefs that it is reality itself: the only thing real.

The Reality beneath Maya is the Gravid Emptiness. How do we know this to be so? Well, simple: what is the actual reality beneath the worlds we dream of while we sleep? Empty Mindspace. Nothing of that dream world actually exists as things in and of themselves. They are just that same empty Mindspace expressing its Gravidity.

Non-Locality: Locality is a simple philosophical and metaphysical concept. It essentially means Here & There. Here & There is an illusion; is an element of maya. How do we know this to be so? Well, simple, if you were to visualize yourself driving in a car around the city you live in: are you really going anywhere? Are you actually Moving from Here to There? No you're not: You are that Mindspace and so is the cityscape you visualized into Being. And that Mindspace is empty no-thingness which is neither here nor there.

Adimensionality: non-spatial; without space, distance, without dimensions [length, width, depth, etc]. And so, because my World-Model has the fundament of non-locality, it must harmoniously also have the fundament of adimensionality. Space does not exist. How do we know this to be so? Well, simple, if you were to recall a dream you had, you'd remember you were in some kind of "place" or environment, and you experienced space/dimension of distance, and so on. But Mindspace is devoid of space and distance and dimension. The empty no-thingness of Mindpace "hold" that space and dimension, and gives experiential suchness to the same.

Non-Locomotionality: Therefore, in my World-Model, there is no such thing as Locomotion, movement. Motion is "superficial" and experiential. Experiential meaning that such has a reality only in the domain of [Conscious] Experience, not in the Matrical Domain. Matrical versus Experiential Domain would be like the CD which contains a computer game and the resultant Game Play you experience on your computer screen. It's all cool that we have scientists all focused on the "game play." Me myself: I'd rather try to understand the Coding in that CD and the suchness of the CD itself.

Non-Differentiation: This & That. This & That on a fundamental level of reality is non-applicable, according to my World-Model. This is not to say that you and the house you live in are the exact same thing. If you will recall a dream you once had, non-differentiation here means that both your dream self and the environment of your dream world Fundamentally arise from the same undifferentiated mindstuff of mindspace.

Non-Duality: Therefore, non-dualism Harmoniously is an element of my World-Model. Non-Dualism here meaning that on a fundamental level, the ultimate Source of Reality, the stuff that makes up the Cosmos, and Consciousness are not separate "Things" [entities] in and of themselves. They are all One-Same-Thing. How is this so? Well, it's simple, analogously: on a fundamental level – here meaning on the level of atoms – vapour, water, and ice are non-dualistic in nature because essentially all three are simply the same H₂O molecules in various forms and expressions. There are two important details to take note of with this case of H₂O molecule: 1) that the Conditional Environment of the Essence [h₂o] influences the Form the h₂o takes & 2) each form has its own quality and properties.

No-Self: And so, due to non-differentiation and non-duality, in my World-Model, Harmoniously, the Self, our self, does not exist. Self & World are a false ontological dichotomy. The Observed and the Observer; the Experienced and the Experiencer are the Same-Thing. How do we know this to be so? Well, simple: We dream when we sleep. In such dream worlds, we do indeed experience a Self, a person that we are in such dreams. And that Self/Person is inside of a dream World. But the actual reality is that both that Self and that World are empty mindspace. That mindspace just Fractures itself into many pieces temporarily, and places its sentience inside that dream world as a pinpoint of awareness/experience. When you awaken, both that Self and that World revert back to empty mindspace. The Self we experience ourselves to be is not inherently an illusion/maya. It becomes an illusion, a delusion when we believe that such Self is a Real Thing in and of itself. Your dream Self which you experience is not a Thing in and of itself: it is fundamentally and ontologically empty mindspace; it is no-thing; it does not exist.

No-World: Harmoniously, the World [universe/cosmos] also does not exist fundamentally. You have to ask the same question of fundamentality with your dream world to gain the insight: Does this dream world exist fundamentally as a thing in and of itself? The answer is no, it doesn't. How do we know this? Because the Foundation, the Fundament, of your dream world, is empty Mindspace temporarily taking on the form and features of a world of experience.

The second thing to contemplate on regarding the fundamental nature of the World is that both the dream world and the real world become experienceable and real to us only via our six senses: sight, smell, touch, hearing, taste, and corporeal awareness.

Corporeal awareness here meaning the sense we have as organisms of being aware of stuff around our body and related to our body, such as the position of our body, its weight, its position in its environment, and so on.

In other words, that dream world exists in the domain of Sentience. Sentience meaning the capacity to Sense. That dream world, as we know of it and as we experience it, does not exist as a thing in and of itself, independent of the functional domain of Sentience. In the same way that when you feel an emotion like Love, that emotion as we humanly understand it, exists in the domain of the heart and cannot be removed from that domain without losing its quiddity and Nature. Fundamentally, that emotion is made up of biochemicals, bioelectric impulses, and psychic feedback. When we see a tree, that tree we see, as we humanly understand trees to be, does not exist independent of our eyes and the sense of vision. Fundamentally, the tree is composed of atoms, molecules, fields, etc. Sentience, analogously, is like your computer screen. The screen's only function is to take fundamental information, and convert such into experienceable stuff. What you are seeing on that screen is not the Thing in and of itself; it is fundamental information [electrical impulses of the senses in our human case] Manifested/Expressed.

Mindspace is the Womb, and the Dream World is Born [manifested] in that womb. And that is what the word "Nature" means: That which has the characteristic of being Born. The root word in Nature is the same as in Nativity. And so, the Natural World [the universe/cosmos] is some-thing that must be expressed, manifested, born, arise, made available, projected, for you to Experience. In the very same way that the music of a CD or vinyl record must be Born into Being [expressed/manifested, must have Being] in order for you to Experience it. And so, what is Born [manifested] is not the actual Fundamental Thing. The Fundamental Thing [the matrix, the beach that holds the footprint] is Mindspace.

And so, the Natural World of Experience is itself "That Which Is Born" by Something. What is "beyond" Nature or the Natural World is the Supra-Natural, the Supernatural, the Praeter-Natural. Human language here is feeble, but I'm forced to use such words as supernatural to try to represent what exists beyond the Natural World: what is the Womb of the World; what is itself not Born, not manifested; Bornless, without Birth, Unmanifested, Unexpressed, never having come into Being, that which is Non-Being. And this supra-natural Womb, is Harmoniously: the Collective Psyche [Unconsciousness], which is the Funda-Mental Matrix itself; which fractally corresponds to your own individuated microcosmic psyche/mindspace.

To put it poetically: The Natural World is the Dream of the Universal Collective Psyche; the Dream of the Cosmic Being. And we to It, are Fractured pin-points of conscious awareness, animated by It. In the very same way that all the people you have ever met and interacted with in your dreams are themselves fracturings of your own unconscious mind, which it animates into Being. The word Fracture, Fraction, and Fractal all sharing the same root.

Maya is when you believe that the theatrical pageantry of such Dream is the only thing Real. The whole purpose of the illusions of a stage magician is to entertain your senses. You know it is an illusion to be enjoyed and experienced. When you are Convinced that such stage illusions are Real, you have become Delusional, captivated by that Maya.

And so, understanding this, one of the questions the Buddha refused to speak or debate about makes sense: is the universe finite or infinite? Neither, for such species of measurement are non-applicable to something which Fundamentally doesn't even exist. Is your Dream World finite or infinite? Such measuremental valuations are meaningless to Mindspace which is itself neither finite or infinite; being dimensionless as it is. How do you measure Mind?

Non-Theism: I am a non-theist. I'm not an atheist, or a materialist, or a spiritualist, or a supernaturalist. By "atheism" I mean the rejection and denial that any and all gods exist. By "Materialism" I mean the conviction and belief that matter is absolute and all that exists. By "spiritualism" I mean the conviction and belief that Spirit is absolute and all that exists and is the only thing real. By "Supernaturalism" I mean the conviction and belief that the supernatural is absolute and all that exist and is the only thing real.

Non-theism Harmoniously and simply means that you understand that because the Cosmos is Self-Organizing that the notion of a Supreme Creator God is unnecessary. That's all it means. It does not mean that you reject and deny the reality of supernatural beings, supernatural power, and spiritually evolved beings.

Human language, such as English, is a self-organized entity. As such, there is no single historical person who created or invented the English language. And so the notion of a Supreme Creator-Guy of English is unnecessary and doesn't fit into the actual equation. And so, analogously, being a non-theist here means that you do not believe that a Supreme Creator-Guy of English exists, be-

cause one is not needed, because you understand that human language comes into being due to: 1) self-organization, 2) principles of syntax, & 3) laws of grammar. Fractally, the Cosmos is self-organizing, and is governed by Principles and Laws.

There is a metaphysical and ontological side to non-theism, that when properly intuited/realized, is actually profound. Why does a Supreme God not exist? It's a simple answer: Because of Non-Duality and Non-Differentiation. To put it crudely and primitively, for example, if say you had an ocean, and you had a single drop of ocean water, and then you placed the drop of ocean water into that ocean: is there a difference between the ocean and the drop? Would you be able to distinguish and tell the difference between the two? Or another example to draw out the point: imagine in your Mind yourself standing next to Jesus Christ. And now ask yourself if there is a difference fundamentally between the imagined you and Jesus? No there isn't. Why not? Because both the imagined you and the imagined Jesus are made of the same stuff: Mindspace.

And so, if Mindspace is undifferentiated, and if Non-Duality, then Mindspace has only one essential, fundamental Nature and Quality. If Mindspace is Divine, then everything Mindspace manifests is by default, essentially Divine in constitution. Which is to say that if a Supreme God exists, he isn't special or distinct, or distinguished, from you, me, and the World. In the old Brahmanical Weltanschauung, there is a Sanskrit word to describe this insight. The word is: Sambodhi, meaning Self-Realization; Sam means Self/Auto, and Bodhi means Realize.

Sambodhi is that special moment when it dawns on your Mind that you and Purusha, Brahma, the Cosmos, God, The World, Whatever, are all the **Same One-Thing**. It's like waking up in the morning and Realizing that all those people you met and interacted with in your dream world, during the night, and the dream world itself, were actually all your unconscious mind: that they were all your own psyche.

There is no point in talking about God or gods, if such words or concepts are not concretely defined or explained and left nebulous. When I use the word "gods," I mean some-thing very specific and thinkable and identifiable. The English word "god" ultimately comes from a very ancient word which once meant a Sacred Presence you can Feel at ancestral burial grounds. As such, originally, in ancient times the concept of "god" was very similar to the Latin word "Numen," here meaning the Presence of the Divine.

I personally prefer to use the word "divinities" instead of "gods," because the word "gods" has been distorted and anthropomorphized by the hundreds of religions and sects and cults that have come into being over the centuries. Divinity as in the noun form of 'that which is Divine.'

The root particle in the word "Divine" is the same as in the Sanskrit word "Div(a)," meaning: Sky, Heaven, Celestial, and Day(light) [related to the word Diurnal]. It is also the same root in the Latin word Diva, meaning a female divinity, a female heavenly being.

That same root is closely related to the root in the Sanskrit word Dev(a) meaning "male divinity," and Dev(i) meaning "female divinity." The root Dev is genetically linked to the Pali word Dep with the same meaning, and the word Dip meaning Light. The same root Dev [Deu] is genetically related to the Greek root Theo-, and the Latin word Deus meaning a divinity, deity, god.

And so, originally, in very ancient times, the root Dev, Div, Dep, Dip, meant 'that which is luminous, or that which shines,' and 'that which is celestial [above and beyond the world].' It is a certain kind of luminosity. Imagine a dark room. Inside this room is a lit candle. Around this flame is a Halo, a Glow. That Halo is something special and distinct from the actual light of the candle that fills the room. And so the candle flame symbolically represents the material world or matter, and the Halo is the Divine Numen, which is not material in substance, which envelopes the world of matter. And so for this very same symbolical reason, Purusha is said in ancient times to be one-fifth the material world and four-fifths the supernatural realm.

In ancient times mystics from different cultures and timeframes have spoken about this Divine Light. It is the Supernatural Light, the Spiritual Light. The Ain Sof Aur which condenses itself into Malkuth [the kingdom, the world]. It is Jyoti, the divine light of Brahma, His Radiance, which fills the universe. It is the Astral Light, the Astral Substance, which condenses itself into aether, and then into the matter.

And so, the "gods," to my understanding, are Expressions or "animated manifestations" of this Divine Light. In the same way that all the people you meet and interact with in your dreams are "animated manifestations" of the same Mindstuff, puppeteered by your same single Unconscious Mind. They are not "real" "things" in and of themselves. The "gods" are also the Supernatural Forces – such as fate, wyrd, life-force, providence – which governs, organizes, and tends the mortal world, animated by the Universal Psy-

che. These Supernatural Forces predate – existed before – the principles and laws that rules the suchness and functionality of the physical universe.

Here, I am reminded of a couple beautiful, and spiritually profound quotes from the Bhagavad Gita:

[Being Quote]

“Behold, Arjuna, a million divine forms, with an infinite variety of color and shape. [...] Behold, the entire cosmos turning within my body.”

“Those who worship other gods with faith and devotion also worship me, Arjuna, even if they do not observe the usual forms. I am the object of all worship.”

[End Quote]

It is essential to understand what this Divine Light is and how it relates to the World, in order to understand the logic and rationale behind Non-Theism. If I ever use the word “Numinous,” I speak about this Divine, Supernal Light, and its presence, its Quality and Numen.

This whole physical universe, and all matter in it [including me and you], is the condensation of this Supernatural Light. Everything is made of this same single substance. In the same way that everything in your dream world is made of the same substance of Mindspace. There is no differentiation on a fundamental level.

There is no Here & There. No This & That. There is no you over Here and a God over there with Non-Dualism and Non-Differentiation. If Jehovah exists, he and you and neighborhood where are all the Same Indivisible Thing. If Vishnu exists, he and humanity, and humanity’s accompanying human nature are the same-thing. Whatever Supreme Being exists, is in Essence the same-thing which it manifests as: it is Nature [trees, rivers, the sun, animals, mountains, dirt, etc], and the agathokakological physis of Nature. It is the Cosmos and every atom that makes up that Cosmos. Like water-vapour is to ice. There is no Fundamental difference.

To think otherwise is logically fallacious and so by default, defies the suchness of a Rational Universe. How so? Well, because if you think – your **thought procession** – that a God exists and such God is his own separate, autonomous Thing in and of itself, and you think that you and all things in the cosmos are separate, autonomous Things in and of themselves: then you have to think – **thought process** – that such Things in and of themselves came from previous Things in and of themselves, which came from previous Things in and of themselves. And so you’re back in that First Cause world-model, which is fallacious and irrational.

And here’s the funny thing most people don’t Think about when they consider the First Cause argument: that argument, and its line of reasoning was invented hundreds of years before people understood the concept of developmental evolution, that things develop from older things that were less developed.

But those ancient people didn’t know this. And so their line of reasoning was that a tree came from a previous tree, which came from a previous tree, which must have come from the First Tree. And so by merely Thinking – thought process – that you are a separate Thing in and of itself and God is a separate Thing in and of itself, you implicitly show that the thought matrix of your **thought procession** is this faulty line of reasoning: the First Cause model.

Today we know that a tree developed over time from some kind of plant organism that was more simpler than a tree. And penultimately, that plant organism developed from a cell living in the ocean which photosynthesized. And ultimately, that all things are the same field of energy. If you simply shrink yourself down to the size of a subatomic particle, and you observe the “world” from that perspective, you will eventually Realize that at such refined level, there is no distinction or differentiation between Things: there is mostly empty space, very sparsely populated with specks of subatomic particles, which are themselves condensations of a ubiquitous ocean of aether.

It doesn’t matter that every pebble and bacteria in the universe does not acknowledge or understand the existence of Atoms, because, regardless, they are still composed of atoms nonetheless. It doesn’t matter if you are a hardcore Materialist-Atheist who truly believes that Matter is absolute and nothing exists beyond the physical universe: you are still made up of that Divine Light, still a mortal manifestation of “Godstuff,” nonetheless. And by proxy, and default, your veneration of Matter, your infatuation with

the material world, is a veneration of that Divine Light. It cannot be any other way, because nothing Else exists Fundamentally. Nothing else exists in Mindspace except Mindspace: it simply cannot be any other way.

And so, Non-Theism is the actual Bridge that connects the two contradicting extremes of absolute Materialism/Atheism with Absolute Spiritualism/Supernaturalism into a spectral Unity. No God exists simply because it [god] is everything manifested. There is no fundamental distinction or separation or 'otherness' between you and 'god'. The only actual difference between a Materialist and a Spiritualist is how they are seeing the Same One-Thing. Is water a liquid or a mass of H₂O molecules?

And so Sambodhi is when you Realize that all this time your Mind and perception has been misdirected. Like a magnifying glass Focuses a tiny white dot on the ground. You have been so fixated – misdirected – on that Focal Point, that you fail to Realize that it is the Sun that manifests as that Focal Point, and that Sun is You, simply Focused as a pin-point in the World to experience it temporarily. In the very same exact way that when you dream at night, your unconscious mind manifests itself as a Focal Point of Experience in your dream world, and that Focal Point is the Dream-You. Sambodhi is Realizing that that Dream-You is not actually the Real you [No-Self]. The Real you is the Unconscious Mind which uses the Gravid No-Thingness of Mindspace to temporarily manifest the whole dream world [No-World] and everything [No-Thing] and every person [No-Self] in it.

Non-Theism does not actually reject or deny Supernatural Power or Cultural [folk] Gods. Cultural Gods [and demigods] are those folk-gods specific to a people and their culture. Such gods are usually the anthropomorphic ones with myths, entire life stories, names, attributes and so on. Like the ancient Roman Gods to the Roman People. Like the ancient Greek Gods to the ancient Greek People. Like the Vedic Gods to the people and culture of India. Those cultural gods and demigods are "real" to a certain extent; but not real like you would think.

A long time ago three young children saw an apparition of the Virgin Mary in Fatima. Eventually thousand of people came to the site of the apparition, and a supernatural miracle was witnessed by everybody present. I don't deny that those kids and people saw the Virgin Mary, and that they witnessed a real Supernatural phenomenon.

The Virgin Mary in this case is a Cultural demigod. What that means is: at no time in the history of Humanity on earth has a random group of Chinese Buddhists in China been visited by the Virgin Mary. And likewise, at no time in the known history of our human species has Shiva, or Vishnu, or Brahma been seen in the middle of Africa by a bunch of Black people. Likewise, at no time in the history of humanity on earth has a random group of people in Vietnam been visited by Haitian Voodoo gods.

Likewise, at no time in the history of our species has anybody in ancient or modern Great Britain seen a blessed apparition of the Chinese Kuan Yin, who spoke to such Great British people telling them things like: "Greetings mortals. I am Kuan Yin, a real living Goddess, or a Buddhisattva to be precise, I'm just Visiting. I'm from China, several thousand kilometers from Great Britain. You guys can pray to me and I'll answer your prayers, but I only speak Chinese." And likewise, the prospect of some random folk Cambodian god making a cameo appearance in the middle of Mecca is majorly unlikely.

These folk gods, or cultural deities are not fake. If you belong to a culture and people who still have active cultural deities and components of such activities such as spirit possession, mediumship, spiritual practices, magic, sorcery, communal worship, etc, you'll know from direct experience that such cultural gods are real enough to have verifiable supernatural powers!

In my own culture, and extended family, we have such cultural gods still active. In my extended family, we had a medium who had the gift of being able to allow such cultural gods to enter her body and work supernatural stuff. I've seen it first hand, because I use to help this distant relative, and the spirits that go into her body, fetch things when they need stuff. I've seen a lady who was married to a doctor be healed of breast cancer with my own eyes by such cultural gods. What I saw was the spirit in the distant relative's body used water to wet the lady's upper chest, and the cultural god [using the medium's hand] tapped the lady's upper chest while chanting something under her breath. Dark spots, like bruises began to form in the area that was being tapped. Then the cultural god took raw chicken eggs and rubbed them against the dark spots on the lady's chest, chanting. The dark spots gradually disappeared. Then the cultural god in the medium gave the lady's husband – a skeptical Caucasian doctor – 6 eggs, and me [equally skeptical] 6 eggs and told us to crack them open in a bowl for everyone to see. And we did. Each egg had in them stuff that looked like a small mass of black and blood. The lady was told to go to the doctors and have them check her body for cancer. She did so, and informed us that she was free of cancer.

So these Cultural Gods are real, real enough to perform supernatural workings, to heal, and so on. But why are they people and culture specific? It's a simple answer: they are **"animated manifestations"** of a people's Collective Psyche. Nodes and networks of Psyche work like the branches of a tree. You have a big Psychic Node such as the Collective Psyche of a Folk [an ethnicity, or a culture/community of people]. That big node branches into smaller nodes, which are the collective psyche of Families. And those nodes branch out into the individuated psyches of each member of a family.

And so, in a way, there exists three species of technology. There is "mechanical technology" which is when you put together a bunch of material items into something that will harness mechanical or material force/power, such as a windmill. There is Nature's "Biological Technology" which utilizes biological/organic items/things to harness biological force/power, such as life-force, metabolism, photosynthesis, proteinsynthesis, etc. And then there is "spiritual technology" which is when you put a bunch of items together to harness spiritual or supernatural force/power. Each species of force/power/energy has its own species of 'technological' harnessment due to the Nature, properties, and suchness of the energy being harnessed.

If you study other people's cultures, especially animistic cultures and shamanic cultures, you will eventually see that there are certain components to "spiritual technology" that are in fact universal. For example, there is the Altar. An Altar being a place where you place statues, flowers, offerings, fetish items, representations of ancestors and deities. There is also the use of incense and/or candles or fire. There is the use of chants or songs or music. In Haitian Voodoo each Loa has their own music or song you play or sing to call them down, and in my own culture, it's the same where each of our cultural gods have their own music we play to call them down. There is the use of altered states of Mind: meditation, trance, and prolonged prayer [such as saying the rosary] induces a light trance state. There may be the calling of the god's known or given name such gods respond to, the use of magical diagrams associated with each god. In my culture we call such magical/spiritual diagrams "yant" which is a truncation of Yantra [search "sak yant" on youtube]. In generic Western Occultism yants are called "sigils," while in Haitian Voodoo [or Vodou] they are called "veves," and in Afro-Cuban sects/reglas they are called "firmas."

Each component of that spiritual technology act like "reference data" or coordination points, that helps your own Psyche connect to the supernatural "power vectors" of your culture or people's collective psyche. "Supernatural power vectors" clumsily means the unmanifested areas of your people's collective unconscious mind which manifest as the cultural gods and demigods and saints who populate your folk culture, ethnic/racial culture, community, or religion. So that you can tap into and harness their supernatural powers. And so, such Cultural Gods are real, but at the same time they are not real. They are just temporary animated manifestations of a people's collective psyche, which itself is psychically [spiritually/supernaturally] powerful. And your Mind [your Psyche to be specific], and the Altar which is a focal point of your Mind/Psyche, is the nexus or nexion, thru which or by which, such folk divinities psychically [of the psyche] intrude or manifest into the world to interact with, and influence the same.

Ontological Apophasis: It's a goofy terminology, but I have no other term to use, to try to explain something that has been in my mind for over a decade. Ontological Apophasis is like an extreme form of metaphysical and ontological nihilism, where you come to understand that the Fundamental physis or Nature of Reality is No-Thing, Non-Being, *Non-Existential*, Non-Causal [without Cause]. And thus, because No-Thing is not Some-Thing with Being or Suchness, such No-Thingness has no meaning, no purpose, no significance, and cannot be Known; because, it is not anything. You cannot be Aware of what is not anything.

To quickly clarify myself: I use "non-existential" purposefully to avoid the contentious term "non-existing." I use the word "existential" here strictly to mean the adjectival form of the noun "Existent" meaning "that which has existence as Being, as Some-Thing; or that which is Being Some-Thing." Keeping in mind that for anything to Be Some-Thing, such Some-Thing must be Some-Thing in 'something'. For example, if a Sun exists, or has Being, then it is Being a Sun is space. If a footprint has Being, Suchness, then it is Being a footprint in the sand of the beach.

I am not familiar with Western Nihilism because I don't read or study Western Philosophy. As a Buddhist, I understand nihilism from a Buddhist point of view. Buddhism is essentially nihilistic, in that it rejects or denies the notion of an ultimate Supreme Being, and therefore the concept of an ultimate meaning of reality, a purpose for why reality exists, is likewise also absent or negated or neglected. To give contrast, you have this new age view which has crept into spirituality and religion where people believe that reality has a purpose: that it is a school for spirits to learn and evolve, and so the meaning of life is to develop towards higher consciousness. And so on.

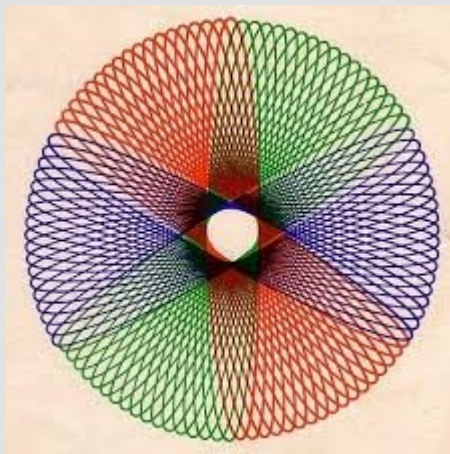
Ontological Apophasis begins as a Quest to learn the Answer to the question: **What Am I?** It's a question which has plagued philosophers since the dawn of thinking and philosophy. It has plagued my mind relentlessly over the years.

And so your Quest for that answer begins, and you look everywhere, beginning with the most closest things to you. And you come to realize that you are not your hands and feet. Not your skin, not your organs, not your blood, not your body, not your memories, not your thoughts, not your feelings, not any neuron in your brain even. And so the Mystery of the Microcosm that you are grows.

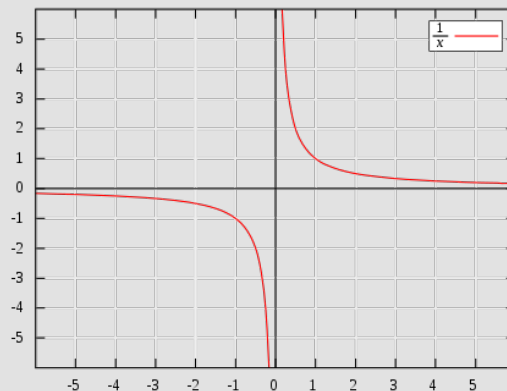
You look inside the World for your Self, and you learn that you aren't the trees and sky around you, not the ground you walk on, not the air you breathe, not the food you eat, not the water you drink.

And in hopes of finding the Self's hiding place you cleverly shrink yourself down to the size of an atom, and you search every atom that makes up your body and the world. And you realize that you are not behind or inside any atom either, nor the space between the atoms. How can you come to Know Yourself, what you are, if you can't even find your Self?

One day, a thought or day dream just popped in my mind. In the day dream, I saw a bunch of imaginary people in my mind searching their imagined world for the Source, the Creator, the God of their imaginary world and of themselves. They searched everywhere, and couldn't find this mysterious Source anywhere. And one of the imaginary people said: "We've searched everywhere. There's nothing left. It's nowhere to be found." And in that moment, I had a wordless knowing: I realized the answer, providentially. Nothing and Nowhere is the answer. Mindspace and the Unconscious Mind is not anything and nowhere. And in my mind I saw a picture similar to this diagram:



The diagram, the one in my mind, was basically many asymptotic curved lines that curved towards an undefined center, but never touching that center:



The picture of the asymptotic artwork in my mind helped me better understand and word what I wordlessly realized.

The artwork has a Definite circumference and an undefined center. The very definite circumference represents the Conscious Mind and the World we experience. And so one day, that Undefined Center tries to look for it Self, by casting lines out everywhere, like a Fisherman. After many, many lines had been cast out, the Undefined Center realizes something: it says to itself: "I've cast my lines everywhere, and I'm nowhere to be found anywhere... but the lines appear to never touch a center point, a region of unknowability. And so, being that such region of unknowability is the only thing left, that center of unknowability must be me." We can reject the reality of that Center, negate it, and deny that it exists all we want, but eventually, with enough asymptotic curves, the Center will be inferred.

In the old days, both East and West, philosophers and theologians had a certain method of coming to an understanding of God, or the Source of Reality, which the West calls "Apophaticism" or which in Latin was called "Via Negationis." Via Negationis, meaning roughly "by way of denial," was a way of coming to some sort of an understanding of what God is, by learning to know what God isn't. In the East, Shankara of Advaita Vedanta used this method. It's also used in Buddhism.

Incidentally, and interestingly [microcosm-macrocosm], human infants learn to know who and what they are by this same method of negative approach. Infants and children around the age of 2 and under do not actually have a developed sense or awareness of Self, of themselves. That sense of self-awareness develops over time as the young child gradually learns to know that it is not the things in its environment. Not its toys, not its parents, not the furniture. Awareness of Self comes into being when we have come to understand that we are what we are not.

Fractally, Mindspace likewise is not aware of itself. Think about it. On a normal every day level, when you are out and about doing stuff, you're not even aware of the stuffiness of your Mindspace. It's just not there, anywhere. Only when you sit still, and imagine something inside your Mind do you also become aware of your own Mindspace. Try it. Visualize a ball of some type in your Mind. In that moment when you can see the ball, two things actually come into your conscious awareness: you are consciously aware of the visualized ball, and you are now consciously aware of the suchness of your own Mindspace, that it is the field or container the visualized ball exists inside of. Only with that visualized ball as a reference point, does Mindspace become aware of itself. Where it basically says: "Hmm, I am not that ball... I must be whatever the ball is being a ball inside of."

Fractally, this is how your own Unconscious Mind knows itself. When I use the word "unconscious" I don't mean anything goofy or mystical. I mean the absence of consciousness. Like when you're riding a motor cycle and you get into a car accident, and you fly off your motor cycle and your head hits the asphalt, and you're knocked unconscious, and you're in a week-long coma. That's what I mean by unconsciousness. And so by default, and by the very Nature and suchness of unconsciousness, the Psyche, the Unconscious Mind, does not and cannot know itself or be aware of itself. It exists in a state of Absolute Vertigo.

Vertigo is like when you're skiing and there's an avalanche, which buries you. You wake up buried in snow and you panic because you can tell which way is up or down. You don't know which way to dig to free yourself because everything is all white snow. This panic and vertigo is what kills most avalanche victims, in most cases. They can't tell which way is up, they run out of air to breathe, freeze to death, their injuries are untended. To pull yourself out of that lethal vertigo you calm down and: scratch the snow, and watch how the snow falls. The falling snow, is a reference point relative to the ambient snow encasing you, which now help orient you, brings the direction of Up and Down into awareness.

Which is why we have dreams at night. Those dreams are the Unconscious Mind's reference points. All the people you dream about and the places you experience in such dreams are things that exist relative to the nothingness of your Unconscious Mind. And so you wake up, and asymptotically, via negative approach, become aware that the Unconscious Mind exists, which is the source and matrix of those dreams. The Unconscious Mind needs a reference point inside of itself to generate a feedback loop, where it says to itself: "I'm not those dream things, or the waking world of experience... I must be whatever is having the dream." Mindspace – the Mind – likewise exists in a state of absolute vertigo, and only becomes aware of its own suchness when a reference point, relative to it, comes into being in the same Mind.

A single neuron alone, cannot be aware of itself. It needs at least a second neuron to form a feedback loop in order for Sentience to arise, where one neuron Senses the other neuron, and in doing so "becomes aware" that it must be the thing Sensing the other neuron. And essentially, that is all we humanly know about our own selves, isn't it? We know that we are that which Senses the sensual [of the senses] world. We are the Experiencer of the world of experience, whatever that Experiencer is.

Sentience is the awakening from that absolute vertigo, because a reference point came into being, relative to non-being. Sentients is that which is Aware of that which is 'Awarned.' Aware is to Awarned what beware is to bewarned, what wear is to worn. Like Adam and Eve right? In the Garden of Eden, in the Paradisiacal Condition, Adam and Eve were nude, naked, uncovered. And they did not Know their own Nakedness; were not Aware of such. It wasn't until after they ate from the Fruit of the Tree of the Knowledge of Good and Evil that they became Aware of their own Nakedness. Not until they began to Know about things around them, did they also come to Know of their own Nakedness. And in the realization of their Nature, in the Awareness of Self – relative to and Born from the Awareness of what is not Self – they covered themselves.

And so, in the same way, the Universal Collective Psyche, cannot Know itself, cannot become Aware of itself, without that which can be Awarned. And in becoming Aware of that which It is not, It becomes Aware of its own Nakedness: that denuded of all that It is not, the Nakedness of Causeless No-Thingness that is left is It, whatever It is. That it is the Unknowable Mystery beneath the Shroud, the Covering, of the manifested World of Being. I'll end this quickie blip with a topical quote. A theologian in the West named John Scotus Erigena explained the essence of Apophaticism very, very nicely; he said: "We do not know what God is. God himself does not know what He is because He is not anything. Literally God is not, because He transcends being."

Retrogressive Reasoning: It's unfortunate that we don't get taught how to think in school. So, "Thinking," is a Process. A Procession. It's like a parade of ideas and internal dialogue. What's "Process" mean? It means to take something and make it into something else: you take the undesirable parts of animals, process that shit, and you have hot dogs. What's "Processed" meat mean? Process, like Digestion is a Process. What's that actually mean? It means that your digestive system takes chewed food, and gradually turned that into poop. Thought Process, get it?

What's Procession mean? When stars and constellations slowly move around the Pole Star. That's a procession. When hundreds of cars follow behind a hearse, that's a procession. Your thought and concepts are in a procession when you think. And that Thought Process or Procession of Thought has a Beginning, Middle, and an End.

$$\begin{aligned}18 - 4x &= 5x \\18 &= 9x \\2 &= x\end{aligned}$$

And so, Progressive Reasoning is like doing a simple algebra equation. Progressive meaning "to move/process forward." And so step by step, you do your algebra equation towards its Consequential Conclusion.

Retrogressive Reasoning, is simply the reverse of Progressive Reasoning, backwards procession. Meaning if you showed me your work as to how you got your algebra answer, I should be able to look backwards, step by step, towards where you started.

And so, therefore, IF & WHEN you actually thunk, were thinking, engaged in an actual Thought Process, then if I asked you to walk me through your thought process progressively and retrogressively, you should be able to do so, step by step. Backwards or Forwards. If you can't do that: then you weren't thinking. You were memorizing shit, you were making an opinion, you were expressing your ideological Beliefs, recalling shit you read somewhere, sharing the thoughts and ideas of other people who thunk [conducted processions of thought], and you just confused that shit for thinking.

This is how stupid these Mundane autistic fucks are: they say they believe in the theory of evolution! Which theory only makes sense due to it arising from Retrogressive Reasoning!! And they don't know what Retrogressive Reasoning is!!!

Retrogressive Reasoning, in the case of old scientists Thinking Up the concept of evolution, looks something like this: 1) I say old chap, I've noticed we look rather simian, like the great ape. 2) Could we have perhaps developed from such great apes? 3) Or per-

haps our species and the great apes could have developed from a common ancestor? 4) Shall we look to see if we can find any empirical support for such a notion? In other words: you're Thinking & Reasoning Backwards.

Why am I not a theist of any kind? Because of Retrogressive Reasoning. I'll show you how simple it is. Then you can do it too:

Satan

Theistic Satanists insist that Satan is real - like a real live spirit being with self-awareness - and they insist that his name is "Satan." The Retrogressive Question to ask is: "How did you come to that conclusion?" If you can't show the step by step process of thought you took to end up with that conclusion: then you didn't think, you simply Believed. It's merely an ideological belief. A dogma. When you apply retrogressive reasoning, that ideological meme ends up not making any logical sense. How so?

Well, how far back into human History can we trace the lexeme "Satan?" Some of them will say to the Hebrew language. Others will say to Greek. Good for them. So, here, it's implicitly insinuated that this spirit being Satan is associated in some way with the Jews or the Greeks and their respective languages. Let's take things back further: 10,000 years ago, before Jews and Greeks even existed to even invent Hebrew and Greek, what was Satan called?

10 Billion years ago, what was Satan called, even before humans existed to call him anything? 100 trillion years ago, what was this entity called?

So retrogressively, you're telling me that this self-aware spirit being, waited around 100 trillion years for Jews or Greeks to come into existence so they can invent Hebrew and Greek so this spirit being can use a lexeme from their language to name himself? Cuz Satan is too stupid to invent his own language? That's what you're telling me?

If you say: "Well, yeah... Satan is just a name we apply to this being." Then what's in a name? Why name it at all? Why Hebrew? Why Greek? Why not Eskimo? How do you know that spirit being likes the name you apply to it? "The name that is named is not the true name."

Vishnu & Shiva

They're anthropomorphic. They look like homo sapiens with blue skin. How did you come to that conclusion? If you can't show the step by step process you did to end up with that conclusion: then you weren't thinking; you're simply Believing.

Never mind that they have a name. What did Vishnu or Shiva look like before our species evolved into humans? Let's say 10 million years ago: what did Vishnu or Shiva look like? Like monkeys with blue skin? What about 4 billion year ago: what did Vishnu or Shiva look like? Like blue skinned bacterium? 100 trillion years ago: what did these gods look like? Like nothing? They were formless? So they waited 100 trillion years for humans to develop on some random planet in the middle of nowhere and the gods suddenly decided to take on human form? That's what you're telling me? That's your actual Thought Process? That's your Thoughts: your Thinking? You know how fucking primitive that is?

Don't you think it is ego-centric [autism], homo centric, special-snow-flakism, to Think that immortal gods waited around trillions and kabillions of years and aeons not having names or forms because they were waiting for us humans to come into existence... and then all of a sudden, when we do come into existence, all of these fucking gods - and there are a lot of them! - started adopting names from human languages and taking on human form? Because we're so special, we're the center of the universal? Even gods want to be like us? They have wives and extra-martial affairs even!

It even gets goofier: not only do these gods have human language names and human appearance! But check this out: at no time in the history of humanity has a god ever said: "You know what... I think you Welsh are cool people and all, and I appreciate you worshipping me, but your language sucks. I can barely read your writing. I mean your spelling is atrocious! I don't want a Welsh name: nobody would know how to read it. Call me "Gong Fuk" it's Chinese, it means "Wise Grampa."

Likewise with human form: at no time in the history of our species has there ever been a group of people in the middle of Africa, or the Amazon jungle, who have a pantheon of Chinese gods or British gods or Eskimo gods. Why do Chinese gods look Chinese? Funny how the Buddha in China looks like a Chinese guy, and in Thailand he looks Thai, and in India, he looks Hindu! And then there's Black Jesus! You never hear a god, in the history of humanity, ever say: "You know what guys... I'm sorry, but, you Chinese people

look ugly with your slanty slit-eyes, flat faces, absent nose bridge, and urine colored yellow skin. I don't want to look like you scrawny Mongoloid people. I'm gonna look like a fearsome black skinned Nubian god with huge muscles!"

Jehovah

Christians will cry like their dry cunt got sand inside of it when you call God: Mother Goddess. They insist God is a He, a man, a Father. Retrogressively: how did He become a He? How did you come to that conclusion? If you can't show me the step by step process you took to end up with that conclusion: then you didn't think. You merely read a stupid book [the Bible] and Believed doctrines.

What's a Doctrine? It shares the same primitive root as the word "Document." Where does the word "doctrine" come from? This is retrogressive reasoning done with words. It comes from the word "Doctor" + the suffix "-ine." And so Doctrine shares a root word in common with the word "Doctorate," as in college degree. So what does the word "Doctor" come from? It comes from the 14th century French word "Doctour" which means a "Church Father," in other words: a Catholic Priest. Where does that French word come from? From the Latin word "Doctor" which means "teacher." The Latin root in Doctor is "Docere" which means "to make appear right," related to the Latin word "Decere" which means to "seemingly fit, to be fitting, be seemly." What does the English word "Seem" mean? To be fitting, appropriate, suitable.

Where does the English word "Teach" come from? From "Taecan," which means: "to show, declare, warn, persuade." A Teacher is one who shows and persuades you to see things and know things in a certain way. A Doctor is a person who presents an idea in such a way where the idea seems right and fitting. A "Doctrine" is an idea or a concept put together to seem right and fitting, and you are taught such doctrine by a teacher, one who shows you and persuades you the seemingly right and fitting idea or concept. None of that has anything to do with thinking and a thought process. Hence, indoctrination is not thinking. It's accepting what is given to you which has been made to appear or seem right. Why is God a male and a father and not a mother or female? Because He being male seems to be the case, it appears to be right and fitting, it's suitable and appropriate. According to who or whom is the Question.

Does Jehovah have XY chromosomes? Does he have a nutsack? Man nipples? A bellybutton? In olden days, they literally believed God was an anthropomorphic humanoid spirit sitting on a literal throne in heaven. Then NASA was invented and we went into space and couldn't find a heaven. Next thing you know, everybody now conceives God as a spirit being. But do spirits have sex/gender? And why the binary male/female? Bacteria have no gender, and slime mold has hundreds. And why only creatures from earth? As if earth were the only planet in the whole entire universe with living creatures?

But now these people are getting smarter, thanks to science 101. They'll say to you: "spirits don't have a gender per se, but spirit is Energy, and Energy - like magnets and electricity - have Polarities, negative or positive. So Jehovah is a man, because of the polarity of his spirit." Sure thing George.

That's fallacious and illogical: it's called the fallacy of false analogy, it's also an ex post facto fallacy. Energy, a la Newtonian Model Physics, is simply a Force that causes objects to move or have motion: hence "kinetic energy" or "kinetic force." Newtonian "Energy/Force" means the same thing as "Power," hence: Horse Power, meaning Horse Force, or course, of course! Secondly, the false analogy lies in comparing or equating of electricity or magnetism with "spirit" because the two are not actually related or similar. Apples and oranges.

It's illogical because your thought process goes like this, and yes, I can see it: 1) magnetism is invisible, 2) magnets have two polarities: negative and positive, 3) electricity is energy and it has a negative and positive polarity also, 4) and besides, the electric plug is the male because it's got penis-like prongs and the electric outlet is female because it's got vagina-like holes for insertion, 5) spirits are invisible because I can't see them, 6) spirits are energy, because they aren't physical, 7) so therefore spirits have polarities: negative and positive, yin and yang, male and female. It all makes sense!

Allah

How did you come to your conclusions about Allah? That Allah is all He is claimed to be by Muhammad and the Quran? What was Allah called or named before Arabs existed to invent the Arabic language? What were the teachings [doctrines] in the Quran before Judaism and Christianity existed? A thousand years before Muhammad, what was Allah? Did Muhammad even exist as an actual historical figure? How did you come to the conclusion that Muhammad was a real historical person? The Quran told you? Muslims

told you? It seems to be right and fitting? When a Christian or the Bible tells you that Jesus was a real person, you have the sense to suspect what you're being told, but you can't apply that same sense when the Quran or Muslims tell you that Muhammad was a real person?

As a Buddhist, I can do research and retrogressively trace things backwards to learn that the Buddha was never a real historical person. But you can't? It's a simple principle: memes, like words, develop and evolve over time, and so therefore, their development is traceable retrogressively. Just like I use etymology to trace the history of words. Memes, like words, come from a previously existing source. Like animals and plants that evolve, the further back in time you trace a memeplex's line of development, the more primitive that memeplex becomes. Just like it human language, human civilization, anything. It's a fractal pattern.

It's an unfortunate curse I have. Ever since I was little, I've always like wanting to know the origin of things, and how things work. My toys fell apart quickly, because I took them apart to look at their insides. I liked reading the label on my toys that tells you what country they were made in. Made in China: how fascinating that my came all the way from there and somehow made it to America. It's something I can't help but do. Everything I touch, I have to figure out where they came from: words, ideas, organizations, countries, languages, animals, plants, gods, the Buddha. And so, I developed the use of retrogressive reasoning early on in life.

Cultural Behavior: Everything human is cultural behavior. It's a cultural construct. How so? Feral Children. Case closed. In fact, behavior itself is culturally learned: simple examples wild birds versus pet birds, wild canines versus pet dogs, wild felines versus pet cats. Our pet animals are raised around humans and human culture. They are exposed to human behavioral patterns and end up adopting many such patterns; patterns which their wild counterparts are devoid of. Our pet birds talk human language. Our pet dogs sleep in doggy beds, eat and drink out of bowls, have scheduled times for walks, can open doors. And so on. Vice versa: feral children who are raised by animals and exposed to animal behavioral patterns will pick up such patterns. Behavior is a cultural construct. It is culturally learned. The ultimate root meaning of "culture" meant to till soil and tend to the needs of crops. Hence "culture" and "cultivate" and "horticulture" all share the same root.

In Khmer we have a word useful for subject matters like this: "Bpooj" which means "Crop, Breed." It comes from the Sanskrit word "Pucha" [my phonetic spelling] which means "Seed/Sperm." A bpooj is a breed of dogs, where the breed all look the same and act the same. A bpooj is a strain of rice, cultivated and bred over many generations to have a certain look and taste. That's bpooj.

I have around 20 cousins. We all hang out together, live together, and during our whole lifetime, none of us have ever gotten into fights with each other, no verbal altercations, no gossiping about each other, not even using cuss words with each other. It's learned behavior. We cousins get it from our parents, aunts, and uncles whom we were all raised around.

My grandma has 9 children: 3 boys and 6 girls; the girls dominate; that's important. Girls of the same in-group get along better than boys. My mothers and aunts and uncles have never fought with each other, never raised a voice at each other, never cusses each other out, never had any altercations with each other. They all get along and they all live together. It's learned behavior. They learned that behavior from their aunts and uncles and parents. Thus, that behavior is an element of our bpooj. It's a behavior which has been passing over several generations.

To give contrast, I have a friend of the same ethnic race as my cousins. My friend is an acupuncturist and has a little office and practice in LA. My friend [a girl] has a sister who is a chiropractor. They once shared the office. Until the sister and my friend got into a fight, where the sister stole money and talked shit about her own sister [my friend] to the customers that came to the office. They have a brother whom they don't get along with in Texas, and their younger sister is out in New York whom they also don't get along with, because she stole money from her siblings and family as well. It's learned behavior. They get it from the behavioral patterns they were exposed to. It's the Breed of people they are.

Exorcisms

I don't believe in exorcisms or demon possession. It's a cultural construct. Behavior that is learned within the matrix of a given culture. I've seen exorcisms in the Christian culture. I've seen exorcisms in my own Southeast Asian Buddhist culture. And now, I've seen exorcisms in my new Palo Mayombe culture. Exorcism - all that such term entails - is a psycho-cultural phenomenon that does not exist outside the matrix of a given culture and expected behavior of such culture. I'm a skeptic by nature and disposition: it takes a lot to convince me to believe in something. I almost don't believe spirits and magic are real exopsychic phenomena. I haven't had enough direct experience to make conclusive judgment. "Exopsychic" is a clumsy word that means "outside the domain of

the mind and psychological topography.” Exopsyhic versus objective reality. For example, the Placebo Effect is psychic, in this context, because it’s all in the mind. Whereas actual medicine is objective reality with objectively active ingredients that objectively affect your body.

People who believe themselves to be possessed by interloping spirits behave a certain way depending on the culture they are embedded in. They behave as expected of the culture, in other words. Which is interesting to me because I would presume or assume that spirits don’t give a fuck about cultural constructs and they’ll act and behave however they wish. But this isn’t the case.

We’ve all seen exorcisms within the culture of Christianity, namely the Catholic religion and those nutcase evangelicals healing revivals inside tents where Benny throws the Holy Spirit into people on stage with a sway of his hands and the people jitter and convulse. Cultural behavior.

We have exorcisms in my culture too, in our folk Buddhism. It’s pretty silly to watch. The person possessed by the spirit acts in the expected manner: they let other humans know they are possessed by screaming incoherently and utilizing cuss words. The Buddhist monk behaves as expected as well: they demonstrate the power of their scriptures by reciting Pali verses to the spirit. The Pali words - if you understand Pali - in most cases have no meanings that are relevant to the situation or circumstances. Which is funny to me.

I was watching a folk Buddhist exorcism, and the monk had poured holy water on the lady possessed by a demon. The lady was on the ground, laying, and crying/screaming. The monk is chanting the phrase “Samma sambuddh... samma sambuddh” over and over. Each time the monk chanted that phrase, the supposed demon inside the woman screamed and cried out: “No! Stop! I’ll leave her! Please Stop!” I laughed, slightly bewildered, because I understand the actual etymological meaning of the phrase the monk was chanting. “Samma” means “Complete/Total/Whole.” “Sam-buddh” simply means Self-Taught or “Auto-Didactic,” where “sam” = Auto and “Buddh” means “Didactic.” Samma sambuddh just means: Entirely Self-Taught. How does that affect the spirit in the woman?

There was another time when a woman was laying on the ground screaming, possessed by a demon. The monk was using a stick of sandalwood incense to spank the forehead of the woman. Each time the forehead was hit by the flimsy incense stick, the demon screamed, as expected: “Stop! It burns! I’ll leave her.” And then the monk commenced to chant his Pali scriptures he learned, and the demon screamed, as expected. The only thing was that the Pali phrases the monk was chanting were boring instructions about how one should meditate and anecdotal stories. 95% of Buddhist monks don’t understand the Pali they chant. In the same way that when I chant Mayombe mambos in Bozal - a dialect made of Kongo words and Spanish - I actually don’t understand a word I’m chanting.

It’s funny to me because how does reciting a list of instructions and retelling old stories chase out demons and magically affect the demons? It’s like if you were to be possessed by a demon and you came to me to get exorcized and I were to chant in Enochian: “After you have placed flour into your mixing bowl, crack 4 eggs into the bowl, then pour two cups of milk into the bowl and mix thoroughly... and it came to pass that Obadiah begot Herman and Herman begot Jeremy and Jeremy wended to the next village whereupon he didst procure a goodly wife.” And that chant chased the demon out of you!?

Here’s an experiment: what if a Catholic lady got possessed by demons, and we brought in a Buddhist monk to do the exorcism? The Buddhist monk would chant irrelevant Pali phrases, pour Buddhist holy water on the lady, and spank the lady’s forehead with a flimsy stick of sandalwood incense: what would happen? Would the demon run away? Or would it say something like: “Um, excuse me you guys, I’m a Christian demon, not a Buddhist demon, you’re doing it wrong, thus your attempts to chase me out are futile!”

I got to witness my first Mayombe exorcism recently. It was a surprise exorcism. We gathered at our Godfather’s house to perform a rayamiento on one person, and our Godfather briefly did the exorcism on one of his delinquent Goddaughters in between the rayamiento.

The Goddaughter in question was married but she had a boyfriend on the side, whom she was living with. Her estranged husband she ditched is into “Voodoo,” and did “brujeria” [witchcraft] on her. The Goddaughter - my Godsister - had all these scratches on her body that looked like burn marks you get when you burn yourself with your curling iron. I saw them. Her symptoms of demon possession she had - per what she told our Godfather - was that her arms and legs were shaking uncontrollably like she has parkin-

son's disease [I don't know how to spell that disease] or something. And her life was all in disorder... well yeah: you have kids and a husband whom you ditched for some other guy! But hey, the exorcism commenced!

Our Godfather drew a magical pattern on the floor, made of arrows, circles, and plus signs. The lady laid on top of the pattern, on her belly. We don't use holy water in Mayombe. So a rooster was sacrificed on top of the girl. The blood of the rooster was dripped all over her. The girl convulses and jittered on the ground. The rooster, whose head was cut off, was placed between her arm and her side. Then coconuts were thrashed on the ground next to the girl. And pretty much, that was it. The girl got a herbal bath, and said that she felt better.

Objectively, all that was done was lines were drawn on the ground, a chicken was killed, and coconuts broke. And that did something? I'd easily dismiss the whole event as a cultural behaviour, a cultural feedback loop: a girl who Believes herself to be affected by spirits negatively, and a priest who Believes he can cast that spirit out. But one thing I saw, heard, and experienced, prevents me from totally dismissing the whole event: me and everybody else in that room heard the dying headless rooster cockadoodle three times. I can't explain what I heard. I was standing next to the rooster. It was pretty much dead, and had no head. Everybody else heard it, and we all looked at each other, with our eyes wide open, like what the fuck. I don't have conclusive opinion about what I experienced that day, since I would need more similar experienced to make an opinion.

Hypnotism

I don't believe in Hypnotism or Mesmerism. It's a cultural construct. Learned cultural behavior. Mesmer was a nutjob. He used magnets and tied wires to trees to use their tree magnetism to bring his patients into a "hypnotic" state of mind... and then he figured out that all that magnet and tree stuff was unnecessary. Placebo Effect.

I don't believe in hypnotism for several reasons, my biggest reason is that hypnotism is heavily reliant on the concept of a "subconscious" mind... and quite frankly the idea of a subconscious mind is pop-culture psychology, it's quack psychology. No such mind exists. Another reason why I don't believe in hypnosis is that hypnotism is heavily reliant upon the concept of "suggestibility" where hypnotists state that certain states of mind causes you to be very "suggestible." Suggestibility simply doesn't exist.

The argument hypnotists use to prove that hypnotism works and is real is that hypnotism puts their patients into "altered states of mind." That in itself is meaningless, because so does beer, sex, drugs, good music, a concussion, being hyper, being depressed, getting side swiped on the road, fasting for three days, sleep deprivation, spacing out. And so on.

Now hypnotists are using trance states - a la meditation and shamanism - to prove that hypnotism is real. They'll say that the deeper they put you into a trance, the more suggestible you become, hence hypnotism is real and works. It's bullshit to anybody who meditates or has actually gone into trance states, and anybody who knows the basics of how brainwaves work. The deeper you go into a meditative trance, the more asleep and unconscious you become. The more unconscious you become, the less you are aware of what is going on.

The less you are aware, the less likely you will be suggestible. It's like suggesting things to your girlfriend sleeping next to you who is snoring because she's deep in delta wave. Wouldn't it be convenient if you were a guy and your wife was obese, so all you have to do is wake up at 3 in the morning, and while your obese wife is deep a sleep you say in a monotone voice into her ear: "You are losing weight... you have full control of your eating habits... you're not hungry every hour... you are beautiful and skinny... when you wake up you will not remember any of this." The fact that this never happens is telling of the reality of things.

Hypnotism is as goofy as chakra healing meditations and guided visualizations. Your just sitting there and using your imagination. Get real. Don't you think shamans around the world would have discovered the concept of suggestibility by now, since going into trance is a staple of indigenous animism? Hypnotism is a cultural construct. Cultural behavior. The behavioral pattern of a certain culture of people. It's a cultural Fad; fad here meaning that many other certain types of people do something, so you do it too so you can be associated with such types of people. Like Phen-Phen was a Fad, a cultural belief. Like feng shui. Isn't it goofy how in feng shui, you are urged not to live in houses situated in cul-de-sacs? Why? The "reasoning" is that chi can't flow properly because the street of the cul-du-sac stops. As if, unlike wind and air, chi can't just fly past the trees and sidewalk of a cul-de-sac to keep flowing. There's a certain Breed of people that are all into such cultural fads.





Brujeria

She walked off the hiking trail, deep in the forest, towards the hills, where she and her friends once hiked and saw an nkunia tiba. A strange sight indeed, to see a tropical tree grow in the middle of an American deciduous forest. Although, technically, she knew the nkunia tiba wasn't a tree proper. It was a large cormous plant with a very big pseudostem.

Some of the trees she walked past had wooded vines growing around them. The trees being slowly strangled to death. Her heart stopped. Paused. At the sight of one such serpentine vine. And so she knelt on her knees, paying her respect to the vine with a salute. She gave the traditional greeting, and said beneath her breath, "I hope your day has been beautiful, friend vine."

She lightly placed her forehead to the vine, to feel the warmth of its aura, and enjoyed some silence with it for some time. She couldn't help prevent the tears from falling. She wiped her eyes, sniffled, and got up, to continue walking. Her heart, heavy with sadness.

As she stepped away from the vine, she felt a light muscle tension in her left leg, and a pulling sensation in her solar plexus. A feeling of concern, stirred in her heart-sense. She knew the spirit of the vine was gently calling her back to it, concerned for why she

was crying. And so, she returned to the vine, and sat with it, in the quiet forest, surrounded by the living spirits of the forest and hills.

She entered a light trance, to commune with the spirit of the vine, which was calling her to connect with it. Her gaze at the vine became soft, as her mind tranquilized. Her heart beat slowed down. Her breathing slowed and deepened. And she visualized an aura of energy which enveloped her heart extending outward to embrace the vine. Their two energy fields merging. Her heart heavy with despair. "It's my husband..." she said beneath her breath, "he was unfaithful." She was quiet for a long moment, visualizing the events that took place.

Her heart cramped up, at the sharp pain the fresh memories caused. "I was going up the hill, to ask the tiba tree for help, for its leaves. I was told its spirit works dark sorcery." A feeling of satisfaction comforted her cramped heart as she thought about using dark sorcery to seek justice. She sat in silence, listening with her heart-sense to see if the vine spirit had anything to say to her. She wept for a while, in that quiet forest. Her sobbing intermingled with the rustling of leaves.

And inside the depth of her psyche, she felt a gestalt of shades of emotions, or warmth, tenderness, redness of anger, deep blueness of sympathy. She saw in her heart-sense the imaginal vision of a vine wrapped around her husband's body, like a constrictor, accompanied with shades of feelings, the vine's strong redness of anger merged with her heart's heavy sadness, as if the vine were telling her in human language: "I can strangle his life-force for you. Like I strangle this tree."

She nodded, feeling in her heart-sense, the wordless empathic language of the vine's communication. "Can you help me? May I use your leaves? I only seek justice, to right a wrong he has committed against me." She waited, quietly, her mind entranced, her awareness focused in her heart-center. And in her psyche, she saw an imaginal memory surface up. A memory of her Godmother - her spiritual teacher - teaching her about plants. That when you sit with the plants, and pay your respects, and ask them for help, they will increase the potency of the medicine in their leaves and bark for you.

She understood, what the vine was saying to her, "You will make the magical properties of your leaves more potent for me? I will come back in a few days then, with gifts for you to show you my gratitude, and I will collect some of your leaves." She waited, in silence, to see what the vine would say. And in the imaginal field of her heart-mind, she saw instead a vision of the vine's root, embraced by the moist soil charged with telluric energy. She nodded, "I understand. Not your leaves, but some of your root. Thank you, friend vine!" Her heart felt glad and light.

She took out her chamalongos, and after saying the opening prayer, she held them in her hands, "I will come back to you in a few days. Will your roots be ready my friend?" She dropped her chamalongos and was given a yes. "Then, if everything is cheche bacheche, I will go now to see the nkunia tiba, que dices?" She dropped her chamalongos again and was given a yes.

She got up. A smile on her face. Her heart, yellow with gladness. She looked endearingly at her new friend for a moment, and gave it a kiss of appreciation. And she continued to walk up to the hills. Where the nkunia tiba, and its half blossomed inflorescence waited.



Preah-Tra & Physis

"...Disembodied art thou... Sunk into the Black Pit, the Dark Night of the Soul." – SIR.

The Sphere of Mercury

"...WITH A BLAST, OF MY TRUMPET! I HEAL, YOUR WOUNDS! Before you the yellow Sigil of Mercury. Touch it. Armed with the knowledge extracted from the pool, you are now entering the Dark Sphere of Mercury. This is a desolate place. Heath blasted by fiery tempest, scorpions eating charred animal. See, how the dismembered are scattered to the bitter winds! The air congeals and chokes. Farewell happy fields! Hail horrors! Hail! This is the Sphere of Transformation. But do not tremble in the face of a breeze that would dismantle your features. Instead, be indulgent, remember all that you saw in the bloody pool, remember your deepest desires. Before you now is a black inverted pentagram. This, is the Womb of Mercury, the Eye of Satan. This, is the gateway, of Transformation. The pentagram will begin to move closer... you will feel the fear and sensuality of metamorphosis, your form crackling, shedding and mutating, as it takes on the attributes, scryed from the previous Sphere. Transformation, will be complete, when you pass through the pentagram, and emerge on the threshold of the next Sphere, as that, which you desire to be. Only intense lust for this outcome will pull you through. Passivity will render you as useless ash, cast, into the pit, of a particular nameless horror. But hark! The pentagram grates forth... TRANSFORMMMM!!" [- The Self Immolation Rite, ONA]

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Ga Wath Am — 0/Physis — 8th Pathway From Mercury To The Sun In The ToW



The power within is great

The eagle eats

Its human offspring

Cold music here

Blue woman hold the horse's head

While the Seer weaves

PHYSIS – GA WATH AM

The gradual unfolding of nature; the source of Evolution, that which creates Wyrd. The essence behind the appearance of things. Ga wath am: the Power within me is Great. [-The Septenary Tree of Wyrd, C. Beesty Boy!]

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The Sphere of Sol

"...With your lover, by your side, I put before you, the gold Sigil of the Sun. Touch it. You are now entering the Dark Sphere of Sol. The swords, that cast their shadow, over hateful paradise... draw back, to reveal mountain ranges, majestic against a sky, of flame. You are standing on the edge of the circle made by nine sacrificial stones. Here, there is a thick darkness weaved by the unsated fog and contained by the mountains. Those roaring obscurers of that which lies beyond! Illuminated by the glow of putrefaction, the corpse of your former self, discarded during transformation, lies in the circles centre. Witness the repulsive entities that violate and mutilate your corpse! This sacred shell, is now the prey of every necrophiliac and cannibal! It seems initially, that they are performing gross obscenities for pleasure, but, look closer. The corpse is delicately gutted, and from the bones extracted, these creatures are constructing a tower, that rises far above the mountain peaks. Their work finished, they withdraw, bowing to your superiority and divine disposition. They light a protective circle of fire around the stones. This, is the Sphere, of Vision, Understanding, and Prophecy. Accompanied by your lover, climb the bloody bones to the top. Here, you will see your kingdom, surrounding, stretching out far into the solar fire, of increase. See your Temples! Your Riches! Your Works! All in progress... and contemplate all that you have now, and all, that you hope to achieve in your journey so far, as a Dark Messiah. Take pleasure, for you can make anything, simple..." [- The Self Immolation Rite, ONA]

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Commentary:

Preah-Tra is the word denoting the Death of Buddha. Preah meaning "Sacred," "Venerable," "Worshipful," and Tra/Trah/Tras being the Sacerdotal word of Sanskrit/Pali origin meaning "PASSED," "Gone To The Other Side."

You never use the word death or die when speaking about the Buddha, as it is a sign of high disrespect. Preahtra is the word. Or we say "Preahbudh Preahnibbian," meaning "The Buddha is Dead/has Died." Preahbudh is "The Buddha" and Preahnibbian means something like "The Most Sacred Nibbana/Nirvana." Here Preahnibbian does not mean the Buddha has gone to or achieved some Nirvana. It simply means he is Dead/Tra.

That word "Tra" is then related to the Latin word Trans meaning to Go Thru, Go Past, Go Beyond, Go Across. The root can also be found in such words as "Transition," and "Transformation," which are two English words that touches very closely to the quality and essence of the word "Tra."

There is one other place in the Mythos of the Buddha where the word Tra is used. The word is Tra-Deung, which is Sacerdotal Khmer/Pali-Sanskrit.

When in English we read or hear about how the Buddha sat in meditation without eating for many years under the Bo Tree and became “Enlightened,” that English word “Enlightened” is a mistranslation or a grossly inadequate rendering of the word “Tra-Deung.”

It is questionable and debatable what “Enlightenment” means in the English language, since it has so many qualities, values, and flavours, and since it is so nebulous a term. But in the more older word “Tra-Deung” it is very clear what the Buddha achieved. He didn’t achieve anything. He didn’t get hit by a bright light. He didn’t become all knowing. He went passed or beyond something. Or he overcame something.

Tra means to Go Beyond, Cross Over, Pass. Deung means “To Know,” or “To Recognize/Discern” something or someone. Tra-Deung therefore means something like ‘Having Gone Beyond Knowing,’ ‘Passing Recognition and Discernment’ “By-Passed Knowledge/ Knowing.”

“Deung” as a verb and adjective describes a function of the mind. That part of mind which “knows.” This part of Mind which knows is Consciousness: Vinyan [vin~n~an] in Pali, which per the Buddha has Recognition and Discernment as its functioning quality. Oddly, the word “Deung” seems like a distant cousin of the Germanic root “Denk-” as in “Denken” meaning to Think; except “Deung” means to Know.

Consciousness apprehends only what its 5 senses can grasp. Without those Five Senses we/mind cannot “Deung” or know anything.

There is no knowing without Seeing object/form. There is no knowing without hearing word/sound. There is no knowing without feeling texture/things. There is no knowing – no recognition/discernment – without smelling aroma/scent. There is no knowing without tasting. How do you know what a Jackfruit or Logan or Mango tastes like? Can that Knowing/knowledge be given to you in word? No. You must Taste it for yourself. Then you know. Then we are able to recognize and discern such taste.

If we see a bird, we know what it is, and we can say: “Birds fly in the air.” That statement is logical and reasonable in general. We know we see a bird, and then we know that birds fly. Why or how do we know that bird fly? Because we have Seen birds fly before. Therefore if we Hear someone tell us they have seen a pig fly, it sounds “illogical/irrational” to us. Why? Because we have never consciously seen a pig fly ourselves. The experience of grasping pigs flying with our five senses does not exist within our World-thought-word-model. Thus, Logic and Reason has its limits.

Logic and Reason is limited also by Consciousness, or the functions of Consciousness: recognition, discernment, analysis, recollection of memory, and comparing what it apprehends with its 5 senses up to its world-model made of words and ideas it has accumulated. We call that accumulation of thoughts and ideas “logic,” and “reason.” Logical and Rational Knowing is limited by what consciousness knows: what it has gathered with its five senses. So when what we gather with our five senses matches up to our worldmodel of words and ideas, we say that such “makes SENSE,” it is “commonsense,” and therefore is logical or reasonable.

How does one go beyond the limits of Consciousness: of Knowing?

By not even using the mental/intellectual function of consciousness to gather information. There is another mind beneath Namō/Mana [mental mind] called Chitta/Citta which means the Heart-Mind. Chitta doesn't "know" things. It "feels" things. "Feel" is the wrong word to use because it doesn't capture what Chitta does. Words like "Tune Into," "Communion," "Empathize," "Become One With," and "Intuit" better captures the function of Chitta. In the original Sanskrit and Pali, the word used to describe the actual function of Chitta is "Buddhi." Buddhi basically meaning "Intuitive Understanding." Thinking is to Consciousness, what Buddhi is to Chitta.

Because chitta does not rely on the five senses, chitta does not grasp orprehend Form or "Things." It grasps or "feels" for the "Essence [arupa]" of things [rupa]. A quick example of chitta working would be when you see someone a long distance away, and you "know/feel" who that person is instantly even before the person comes close enough to be seen with the eyes in detail. In the sense that the Conscious mind does not grasp the timeless flow of sunyata, Chitta does. The Essence and Beauty of a fine piece of music, artwork, or person TRANscends the functions of Consciousness and its knowing, by prehending something finer beyond the forms and thingness of things.

Consciousness cannot genuinely grasp the suchness of Love. Chitta does. If left to the logical function of mental consciousness, love would eventually be broken down into meaningless biochemicals, molecular structures, biological and physiological functions, and common law rules of courtship. Consciousness is boring, it's stupid, it's superficial, it is meant to break Things down into bite sizes to know. Consciousness must break down Forever into hours, minutes, days, years, centuries. It must break down Forever into miles, kilometers, light years. When chitta can simply "grasp" the Essence of Forever without much effort or breaking it down into baby bites. In a way Chitta says to Vinyan [consciousness]: "This is what Forever 'feels' like." And in return Vinyan says to Chitta: "Okay, I've seen what a mile looks like, how many miles is in Forever?"

So, to Understand something, one must stand "under" what one is trying to grasp. Under coming from the words Inter/Antar meaning "Before," "Among," "Between." You can read about and know of a culture; but to Understand that culture and people you must Stand Before/Among/Between that culture and people to Directly Experience such. So Chitta can only Buddhi what it is up next to. You cannot "appreciate" or feel the beauty of Canon in D Major [*my favourite classical piece, I can play it on the violin: my favourite instrument*] when you are not intimately connected to that music or in its presence. Likewise, you cannot appreciate/feel the beauty of a painting sitting at home, when the painting is in the Louvre.

So the word "Tra-Deung" simply means that the Buddha went beyond knowing the suchness of Things and Forms and Words and Ideas and Concepts, and learned to Buddhi things to come to an Intuitive Understanding of what everything was around him, how everything works, and how he and others fits into this everything. And so we say that he is a "Buddha" which is the masculine form of the feminine Buddhi, meaning "That/He Which/Who Buddhi-ed." The grammar makes a lot of sense if you know Spanish or Italian. In American Spanish a "Guapa" [La Guapa] means "She Who is Hot," and a "Guapo" [El Guapo] means "He Who Is Good-Looking." In Sanskrit the grammar runs on the same line of thought: a Deva means "He Who Is Shiny/Luminescent," and a Devi means "She Who Is Shiny." In the Tipitaka Buddha is also called the Sambuddhi meaning the One Who Intuits By Itself. He is also called the Samma Sambuddhasa, which means the One Who Totally/Wholey Sambuddhi-ed. So we can say that Tra-Deung via Buddhi – Intuitive Prehension – causes us to Transcend ordinary/mundane – anariya – knowledge such that we grasp or Understand the wordless Essence/suchness of Dhamma: Phenomena.

The Eighth Pathway

For the Initiate of the Sinister Seven Fold Way who knows a few things about the Traditional side of the ONA such as the Septenary Tree of Wyrð, we can see that the essential mythos of Buddha – Mind Transcending Mundane Knowledge Via Dark-Emapthy and/or

Intuition – can be understood as being a part of the Initiate’s Pathworking Quest from the Yellow Dark-Sphere of Mercury, thru the 8th pathway of the Tree of Wyrð represented by Atu 0 [Physis] and Ga Wath Am, and finally to the Gold/Orange Dark-Sphere of Sol.

The word Buddha is related to the older word Budh, which is the Sanskrit word for Mercury. Budh/Mercury represents knowledge, wisdom, and understanding. Physis or Nature is the Living Book of Life. There are two methods of reading the Book of Nature [Physis]: Mental Knowing of ideas/words/concepts/forms and the Intuitive Understanding of the Essence beneath such ideas, words, concepts, and thing-forms. So it was said that Physis represents: **“The gradual unfolding of nature; the source of Evolution, that which creates Wyrð. The essence behind the appearance of things. Ga wath am: the Power within me is Great.”** “The Power within me” matching up nicely with the concept of Sambuddhi: to Buddhi to gain an understanding of things by Oneself/Sam. Meaning that you don’t need another person to unload their ideas, words, concepts, and worldmodels into your head, to know what they know.

And so like the Buddha, we end up right where we should be: the Golden Dark-Sphere of Sol, which represents what? “This, is the Sphere, of Vision, Understanding, and Prophecy.”

What does the word “prophecy” actually mean? A “prophet” is one who is in communion or connexion or in tune to the Divine [Numinous], and shares his/her Understanding of that Divine Essence with others. “Prophecy” is the act or process of a Prophet relaying/conveying his/her Vision, revelation, insights to others after having been gotten inspiration from the Divine Presence or Numen. In the same sense that the Prophet Muhammad was in “communion” with the Divine Presence/Being of Allah, and shared the Qur’An with his people. But also in the same sense that the Buddha was able to tune into or harmonize himself with the Divine Essence of Nature and Life [Dhamma/Phenomena] and shared that Divine/Numinous Vision with his people in words. That Understanding of the Divine Essence beneath the trivial mundane radiates and shines out of such people like light shines from the Sun bathing everyone equally. First is the experience, then the grasping of the Essence, then the packaging of that Essence into words and ideas. What we do with that light or how we use and mentally/intellectually understand that light on the receiving end is entire up to us and based on our individual level of Understanding.

Prophecy does not always involve prediction and foretelling the future. Although if one is At-One with the Numen or the Way of Things, one can aeonically use what insights gathered to see and predict future events. In a similar sense that after a scientist has studied a phenomenon in Nature, and has conducted tests, he may use his Theories to make accurate predictions with. Similar also to the Buddha, as how when he intuitively grasp the understanding of causality or cause and effect, he is able to predict the karmic effect arising from a present cause.

The Eye of Satan

It is said in the Dark-Sphere of Mercury: “This, is the Womb of Mercury, the Eye of Satan.” Mercury representing “Satan,” and the gateway of transformation. The Womb suggesting something developing. The birth of which is accompanied by a gush of water and life. The Eye Sees. Satan is The Sinister. The Eye of Satan being the “Eye” that can see the Sinister Essence of life and nature and the cosmos sans the outer words, ideas, theories, morals, etc.

In the Tipitaka it is said that the Buddha apprehends and “rules” the world with something called the All Seeing Buddha-Eye, or the Eye of Buddhi, or the Eye of Buddha. Which is to say that chitta has its own “Eye” with which it “Sees.” What is Chitta again? The Heart-mind.

So in the Holy Qur'An it was said by the Prophet Muhammad: "Say this is my way. I am inviting you towards Allah by way of Inner Sight." – (12:108)

In the Islamic Traditions one can only Understand Allah with the Inner Sight of what is called the "Eye of the Heart" or Chasme Qalb in Arabic. The Sufies states that when the Heart is hardened like Stone, the Eye of the Heart is closed and thus cannot See the Divine. But when it is softened and this Eye of the Heart is opened, Understanding gushes out of it like a spring. In the Sufi Traditions, thus, this Eye of the Heart and the spring of Understanding it gushes out is represented by the Prophet Musa striking a Stone in the desert with his staff whereon Water came forth. Which is to say that even in such a visibly barren "land" as a desert – having no life – the Eye of the Heart can See the Light and the Life in this desert, and its Waters/Understandings Quenches our Thirst/Quest.

Chloe 352

Order of Nine Angles

122yf





Cartomancy Flashcards



So, a few weeks ago [as of this writing] I had the idea of making for myself “Cartomantic Flashcards” to study and learn Cartomancy with. I went to makeplayingcards.com to make my cards. I basically simply wrote a few of each card’s meanings on the card itself.

The flashcard concept actually works for me! I use those cards every day, and each day, I can remember a couple new cards’ meanings by memory. After using playing cards to fortune tell with for a few weeks, I’ve grown to really like playing card cartomancy more than tarot cards, Lenormand cards, and Kipper cards. I’ve found that the playing cards are more “straight to the point,” precise, and actually predictive in capacity. Predictive in capacity meaning the ability to predict and/or forecast your future.

And so, since they worked so well for me, I went to make a “second edition” cartomantic flashcard set, one with a lot more of the traditional meanings. The top row of cards in the above picture is my “first edition,” and the bottom row is my second edition!



Those are my lovely 2.0 Cartomancy Flashcards! I used the poker sized cards this time, justified the writing, and added a lot more meanings, including colors, body parts, spiritual, and magical meanings.

While I was putting together my 2.0 cards, I had this interesting idea: why not import the traditional meanings of the Tarot de Marseille's pip cards!? Based on my understanding and research, I know that our contemporary playing cards actually evolved from the Tarot de Marseille cards: Cups = Hearts, Batons = Clubs, Swords = Spades, Coins = Diamonds, etc.

I also believe in the concept and principle of Evolution. And so I believe that all things, over time, develop and evolve, to become more adapted, streamlined, and effective in their environment. This goes for cards also. Over the hundreds of years, the playing cards have shed the trump [major arcana] cards and the knight cards. The pips, kings, queens, and pages [jacks] remain. And so, I figured, since our modern day playing cards developed from tarot cards, why not import the traditional meanings of the tarot pips into my 2.0 cards?

And so I did just that... to my shock, 95% of the Tarot de Marseille's pip cards meanings matched the meanings of Modern Cartomancy! I actually didn't have to change much or do anything. For example:

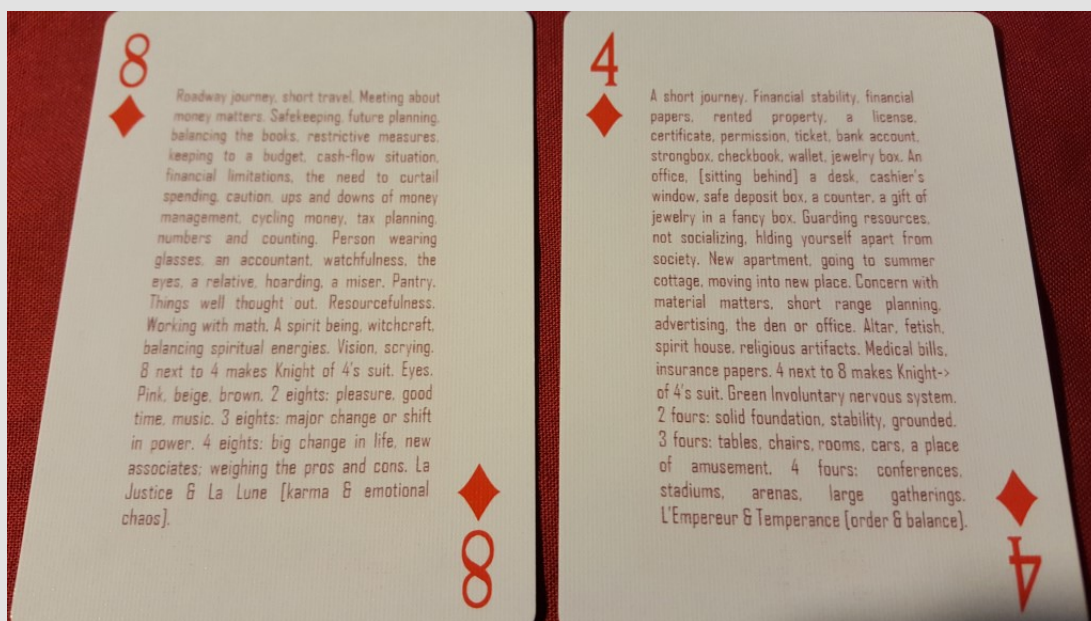


The ancient and traditional meaning of the Ace of Cups is a House, and one of the traditional cartomantic meaning of the Ace of Hearts is a House. The ancient and traditional meaning of the 4 of Batons is a Wagon or a Vehicle, since in ancient times, wagons were box shaped [4 sides] and made out of wood [batons]. One of the traditional cartomantic meanings of the 4 of Clubs is a Vehicle, as well as cars, trucks, trollies, carts, carriages, etc. The ancient and traditional meaning of the 4 of Cups is a marriage bed [sex], and one of the traditional cartomantic meanings of the 4 of Hearts is a marriage bed, as well as sex. The ancient and traditional meaning of the 4 of Swords is a Coffin, and one of the traditional cartomantic meanings of the 4 of Spades is a Coffin.

Nearly all the ancient and traditional meanings of the Tarot de Marseille's pip cards [we're talking hundreds of years of meaning] matched the traditional cartomantic meanings of the playing cards! I found that to be very interesting.

And so, I had the idea of incorporating more elements of the Tarot de Marseille [TdM] into my 2.0 cards.

One element I imported from the TdM is that each pip card of the TdM is associated with two trump cards. And so I made each of my pip cards associated with the same two trumps:



So, for example, my 8 of Diamonds is associated with La Justice and La Lune, just like the 8 of Coins of the TdM. My 4 of Diamonds is associated with L'Empereur & Temperance, just like the 4 of Coins of the TdM.

I also figured out a way to reintroduce the Knights back into my deck: I used the concept of Pairing to make a Knight. Pairing is a concept found in the TdM, Lenormand, and Kipper, as well as traditional cartomancy. It's when two cards merge to form a new meaning. And so I made the $8 + 4$ cards = Knight. The 8 cards in French cartomancy are people cards, and a horse has 4 legs: so $8 + 4$ is like a person on a horse. Plus, in the TdM the Knight's numerical value is 12.

Pages are 11, Knights are 12, Queens are 13, and Kings are 14. And so $8 + 4 = 12$, which is the numerical value of a Knight. The Knight takes on the suit of the 4 card. And so the pair in the picture above is the Knight of Diamonds [Coins]. I also added a tiny arrow in the 4 card to tell me which direction the Knights are facing in. All face cards in my 2.0 deck have arrows that tell me which way they are looking.

And then I figured out a way to reintroduce the major arcana into my 2.0 deck! It actually worked out great! Alejandro Jodorowsky in his book "The Way of Tarot" gave me the idea! Excellent book by the way:



Mr. Jodorowsky basically uses the trump Le Mat & the trump Le Monde as end caps that start and end 10 pairings of trumps. Trumps 1-10 pair up with their decimal correspondence. Meaning trump #1 pairs up with trump #11, trump #2 pairs up with trump #12, trump #10 pairs up with trump #20, etc.

So you have 10 pairs plus 2 end caps, which adds to 12. And there are 12 court cards [face cards] in a deck of playing cards: 4 jacks, 4 queens, and 4 kings. All I had to do was assign one court card as the Fool [Le Mat] and one as the World [Le Monde], and the other face cards each represented pairs of trumps. I took into consideration each court card's gender, suit, and essential meaning. For example:

My King of Hearts card represents the Hermit [atu VIII] & the Sun [atu XVIII] pair. My Queen of Clubs card represents the Popess [atu II] & the Hanged Man [atu XII] pair.

In a reading with my 2.0 cards, one of those trumps of the pair becomes "dominant" in influence and the other becomes recessive in influence according to the cards the face cards touch or are nearest to:



So the Queen of Clubs is touching a 4 of Diamonds. If a face card touches cards that add up to a single digit that is an Even number, the second Trump of the pair becomes dominant in the reading. If the face card touches cards that add up to a single digit that is Odd, then the first trump of the pair becomes dominant in the reading. And so the Queen of Clubs becomes Le Pendu [atu XII]. The King of Hearts becomes the Hermit, because $8 + 6 = 14$ & $1 + 4 = 5$.

Interestingly, your Unconscious Mind [your Psyche] is very adaptive, where that, as soon as you set or establish your intentions that such and such cards in this and that combination means so and so, your Psyche begins to use the cards according to your intentions!

For example, this morning I used my cards to give me a daily reading. I drew 3 cards. The middle card was the Jack of Clubs. The daily draw told me that I would encounter a problematic guy with black hair during work. The cards stated that the problem was about a vehicle or carriage [4 of Clubs] and that the situation would deteriorate and get worse. My Jack of Clubs transforms into La Justice [atu VIII]. In the TdM, La Justice is a female, a woman. And so, I had a feeling a woman will also be involved with the problematic situation.

Sure enough, at work today, some dumb lady [Asian, black hair], and her idiot lazy teenage son [black hair] pushed a shopping cart from the supermarket with their food in it, and they left their cart right in front of my shop. I got angry and yelled at the dumb bitch: “Put that cart back! It don’t belong in front of my store!” But the dumb bitch ignored me and got into her car with her idiot son and pulled out of the parking space. I hate being ignored!

I got even more mad, so, I walked to stand right in front of her car so she can’t leave, and I said: “Get the fuck out of your car and move that fucking cart! I’m not gunna do it for you! I’m not your fucking maid!” One of my guy friends [gangbanger] near by came up to the lazy son in his car and gave him the same demand or he’d pull the stupid son out of the car. We made a whole big scene out of it; it was fun. The mother – stupid Asian bitch [I’m Asian, so it’s okay for me to call her that] – got out of the car and put the cart where it belonged.

It takes an Asian person to actually hate Asian people, because you are born and raised in that society and culture, and you have good reason to hate. The most racist people are those of their own race. It doesn’t surprise me that many Nazis of Old Germany were secretly Jewish, or half Jew. Same goes with misogyny: men don’t hate women as much as other females do; that’s a fact. Me personally, I’m a hardcore misogynist. If you aren’t a female of my family or friend circle or spiritual associate, I can watch you get run over or get beat by your boyfriend and not give a fuck or have any feelings of sympathy.

I recently edited my 2.0 cards because it had a few typos, and I wanted to add a bit more traditional meanings into them. I wanted a more nicer back design. So, I went back to makeplayingcards.com and made my 3.0 edition:



Third time’s a charm. This is my final edition. It’s very beautiful. This time I used the 310 gsm, pressed linen, no gloss for my card material. My 2.0 edition had gloss on the cards. I found out that the gloss scratches, and when it scratches, the pigment comes off the cards. I have other cards made which I bought from other people who design their own tarot cards, and their cards are not glossed, and I haven’t had a scratch on them at all. So with my 3.0 deck, I got rid of the gloss. I also got the cards with the suit and numbers on all four corners, which looks more aesthetically pleasing.

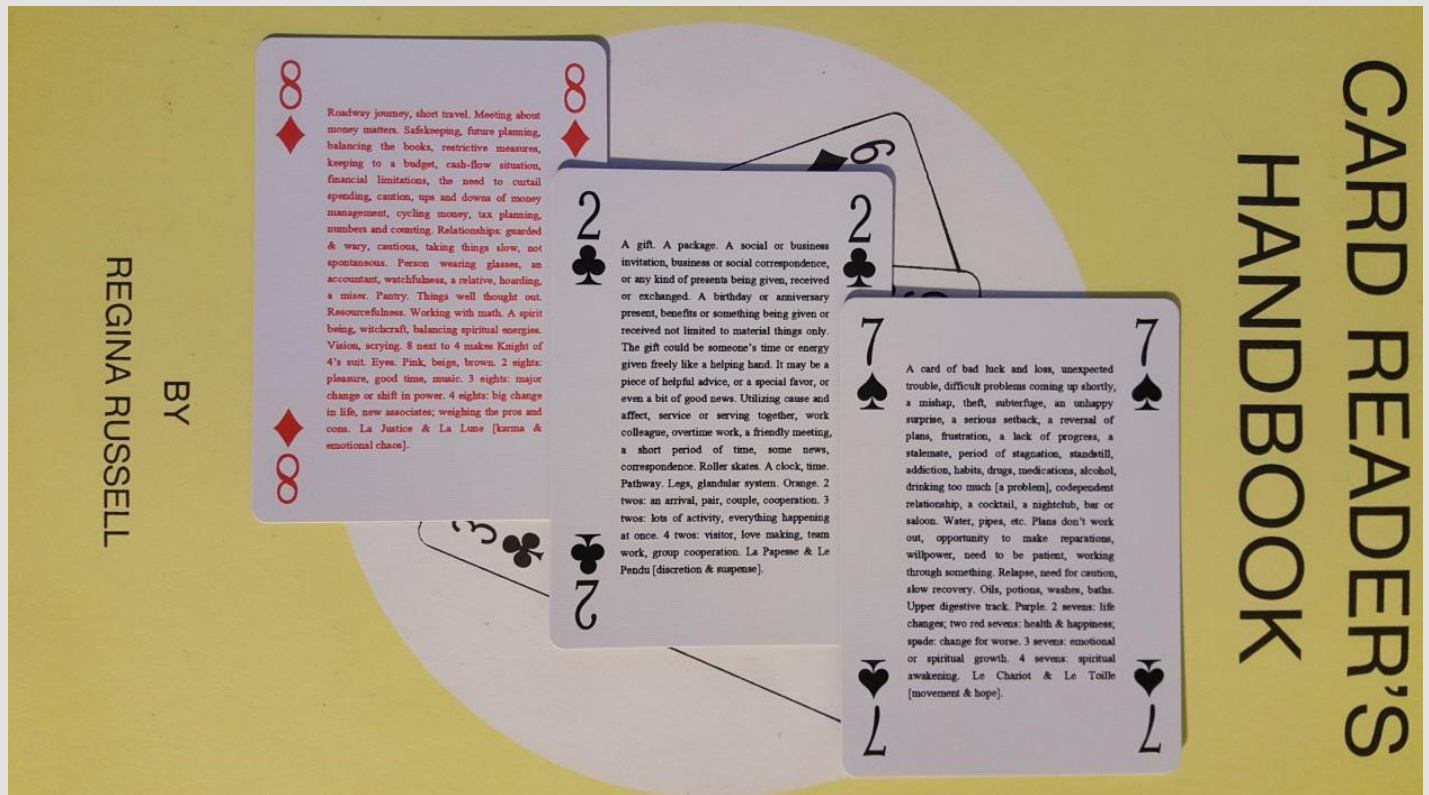
To practice learning how to read them I do a number of things. First I do a daily draw in the morning, and then review the draw in the evening. Then in the evening I ask my cards what I did that day, and I draw three cards. The cards usually explain what I did that day well. I'll also ask the cards things like what color am I wearing right now, or what color my sister is wearing. They tell you the color pretty well.

I'll show you how these cards work. I keep a little notebook on my phone about all my readings and what cards I got. These cards can get weirdly accurate and contextually relevant to your question. I asked the cards to tell me about my crystal necklace:



I had bought a smoky quartz necklace, to practice scrying with. The cards I got were the 2 of diamonds, 10 of clubs, and 3 of diamonds. Pretty interesting actually. The 2D card means "Small Jewelry," which is an acceptable description. The crystal is kind of big, but I know why the 2D came out. Because my plans are to learn how to read cards well, and how to scry, so I can give people readings for some extra money. And so the 2D card also means "small money," and "making money." 10C card has the meaning of "Charcoal," which is funny, because the smoky quartz is indeed charcoal in color. The cards have a limited selection of colors they use to describe colors, and so, "charcoal" is as close as you can get to the charcoal smoky color of the crystal. The 3D card has the meaning of "skill that needs training," which aptly describes why I got the crystal, for scrying, which is a skill that actually will require a lot of practice and training!

So, I ordered something small from Amazon and it was delivered while I was at work. Amazon said that it was hand delivered to a resident at my house. I came home from work and asked everyone if they got a package for me. Everyone said nobody delivered anything. I looked everywhere outside in the front yard and the mailbox, and my package wasn't anywhere. I figured that the delivery guy never actually delivered it. So I asked my cards if my package was somewhere outside. I got these cards:



I got the 8 of diamonds, 2 of clubs, and the 7 of spades. Two black cards and a spade tells me it's a negative situation. The 8D card means "Brown." The 2C card means "Package." 8D + 2C = Brown Package. The 7S card means "Bad Luck, Loss, Unexpected Trouble." Basically, it's a case of bad luck and unexpected problems. I lost the brown package. The 8D card means "roadway journey, short trip," which suggests to me that the unexpected problem regarding my package occurred while the UPS truck was driving around.

I recently did a daily draw. I laid down three cards as usual, but I had difficulty reading them because of their peculiar structure and meaning. So I put down three cards from my tarot deck to help me figure out. Sometimes, the cards will tell you about something you will see or witness and not something you will personally experience. This daily draw was one such time when the cards were showing me something I will witness:

REGINA RUSSELL

STRENGTH / COMPASSION

VIII STRENGTH VIII

VIII STRENGTH VIII

WEAKNESS

HOPE

XVII - THE STAR - XVII

XVII - THE STAR - XVII

DISCOURAGEMENT

Usually, when the Ace of clubs pairs with the 3 of Hearts, they come to mean a “Flower Shop.” But there is no flower shop in the plaza I work at. The Strength tarot card helps me figure out that the Ace of clubs is my shop, my work place: I will be watching and witnessing two people interacting with each other from my shop. I assumed it was going to be a man and a woman fighting because the woman cheated on the man. The plaza gets a lot of entertaining fights like that. But the 3H card told me that flowers had something to do with what I will be witnessing.

So I went to work in the late morning. I'm thinking about why the hell it's significant to me that I should be watching two random people fight each other over a stupid love triangle. 30 minutes after I got to work, I was standing by the front of my shop, looking around for any fights and action. Walking past my shop window was a tall skinny guy dressed in a suit. He's holding a bouquet of flowers in his hand: a dozen red roses. He's balding. The guy walks past me slowly and gives me a funny look. I get offended by him looking at me and mad dog him. In my head I'm thinking to myself: "Fucking clown. What the fuck are you looking at? Who the fuck dresses like that in the morning? Look at your shoes dude, they're fucking sneakers, who fucking wears sneakers with a suit dude? And who the hell takes a girl on a date at a fucking Mexican bakery in the morning? Lane ass."

Two doors down from my shop is a Mexican bakery. They have tables outside so their customers. I'm shaking my head at how lame and goofy that guy is, all dressed real nice in a cheap suit and sneakers walking with flowers to his girlfriend at some cheap Mexican pastry shop. The clown and his girlfriend are going to eat Mexican bread for a date at 11 in the fucking morning. He's got flowers and everything.

Two minutes later the tall skinny guy walks past my shop window again, this time going in the opposite direction of the bakery. He doesn't have his red roses. And he didn't look at me this time. Instead, he walks past me very fast, looking at the ground, while I mad dog him. My daily draw didn't click in yet.

At noon that day, the Mexican lady who worked at the bakery - we'll call her "G" - got off work. "G" is the girlfriend of my 45 year old skinhead friend "Brad," who has been in prison for 3 years. He gets out in 2019, in March. Usually, "G" stops by my shop to small talk with me, to ask me how Brad is doing in prison and so on. That day, "G" walks really fast past my shop window. She turns her head to steal a look at me, to see if I'm watching her. I was staring right at her: because she was holding a dozen red roses. "G" noticed I was staring right at the roses, and she gives me a nervous smile, and walks fast to her car.

So, as I watch "G" walk to her car from my shop [Ace of clubs], holding the tall skinny guy's dozen red roses [3 of hearts], my daily draw clicked suddenly. "G" has been separated [2 of spades] from my friend Brad for 3 years, and I just witness "G betray [2 of spades] my friend. I was witnessing a love triangle [3 of hearts]. I started to walk to the back of my shop, into my office, and I said: "Fuck!" Now I had a big problem, a dilemma.

"G" is not my friend. Her boyfriend Brad is my friend. Me and Brad have been friends for many years now. I'm a loyal person. I'm loyal to my friend Brad. I wanted to tell Brad in my next letter to him that his girl had cheated on him. But I had a problem: Brad is a violent felon and a meth addict. He got into a fight with "G" once because he was paranoid that she was cheating on him and he beat her ["G"], strangled her to the ground, and dislocated her shoulder; he told me about it and laughed. She's not my friend, and I have no sympathy for any dumb bitch who stays with a man who beats her, and then cries and acts like a victim. My friend Brad trusts me, and he's told me, when he was high once, that if he ever caught "G" cheating on him, he'd stab her and kill the guy she was fucking. He ended that conversation saying: "I don't got anything to live for! I'm homeless. I got no family. I'll do it! I'm better off in fucking prison anyway."

My problem - dilemma - was that if I do the loyal thing and tell Brad that his girl cheated or betrayed him, he'll go back to prison for sure. I'd like him to get out of prison. I don't like cheaters, or people with loose morals, or people with no sense of loyalty. I personally don't care if "G" gets stabbed or whatever. I just don't want my friend Brad to be going back to prison. After weighing the pros and cons of the situation, I decided not to tell Brad anything. I'd just pretend I didn't see anything. The next day, "G" came up to me after she got off work and had a little talk with me. She gave me a nervous laugh, and said: "You saw I got flowers yesterday. He's just a friend. I don't know why he gave me flowers like that. Please don't tell Brad. I'm scared if you tell him, when he comes out he'll kill me. I'm scared." I said: "I won't. I didn't see nothing." She thanked me and went home.

You can also ask the cards to give you information and intelligence on people and things. For example, I asked my cards about my tarot cards. My question, or request was: "Tell me something about my tarot deck." I got these cards:



I got the 10 of hearts, 10 of clubs, and queen of spades. The 10H card means "emotional fulfillment, recreational activity, multicolored." The 10C card means "movement or travel across water, a journey." The QS card means "ambitious, skillful, intelligent woman, clever, magical enemy."

The cards are pretty accurate. When I saw those tarot cards, I fell in love and had to buy them. They have pictures which are multicolored. The lady who designed them has a shop on Etsy. She is very ambitious, intelligent, and skilled. She uses photoshop to create all of her beautiful cards. And she does seem to be the type of person who is into magic, like Wicca. This lady sells hundreds of decks. Very successful at what she does, one of her decks she created - the same one I bought - was featured in a movie. This deck cost me \$78. The lady actually uses the same card printing company I used to make my cards: makeplayingcards.com. Interestingly you can design and create your own cards, and print a deck and have it delivered to you for only \$15. This lady makes a huge profit. The card printing company is located in China, and to deliver your cards, your cards have to travel over the ocean.

Furthermore, in this reading two 10s came out, which means "trip or travel out of state," which is accurate, because these cards did come from out of state [all the way from China]. A Trump card appears in this fan [spread of 3 cards]. The queen of spades is associated with the trump pair: L'imperatrice & Trump 13 ["death"]. The queen of spades touches the 10 of clubs: $1 + 0 = 1$. 1 is odd and so the queen of spades also becomes the Tarot de Marseille [TdM] Trump L'Imperatrice [the Empress]. In the TdM, most trumps are people cards, that represent either you or people around you. The L'imperatrice card simply represents me as a person.

There is a tiny arrow by the word “L’Imperatrice” on the queen of spades card. That arrow indicates which direction the Empress is looking into. So I’m looking towards the right, which is the direction of the future. This simply means that I use those tarot cards to mostly try to look into the future.

I don’t know how psychic cards work. You’re shuffling them, mixing them up, while thinking about your question. And you’re taking the top three cards. And somehow, those three cards end up being specifically relevant to your question. Or they are able to predict stuff you will witness.
















After using my Cartomantic Flashcards for all the time I’ve had them since my first edition, I’ve come to learn that these cards are highly accurate, or at least they information that tell is relevant to your question and situation. Regina Russell is amazing! If any of you guys like cartomancy and want to learn it, I suggest her book called “Card Reader’s Handbook,” it’s considered by Modern Cartomancers to be the “bible” of modern cartomancy. Ironically, even though it’s called “modern cartomancy,” the meaning of the cards are the ancient traditional ones that even correspond with the meaning of the pip cards of the Tarot de Marseille, which predates the familiar New Age Tarot cards.

Anyways, that’s my beautiful new cartomancy flashcard deck! I think it’s really cool that I was able to squeeze a whole deck of tarot cards into a pack of 52 playing cards. I was trying to figure out how to carry all these cards with me, because I like cartomancy with playing cards, and the Tarot de Marseille, and the normal Rider tarot. Well, now my 2.0 cards are both playing cards and TdM cards, with all the ancient and traditional meanings! Two in one!

Drecc Deck

So, I’ll let you guys have the deck, to play around with, and use as a divination tool. It’ll be a Dreccian thing. Since the Traditional people in ONA have their “Sinister Tarot,” us Drecc people need our own divination tool that works better, and which predates the tarot by a few hundred years. And so, for the sake of conversation and referencing, we’ll hereon call this deck the “Drecc Deck.” I’ll show you how to make it and read the cards. In all my time in and around the ONA, I’ve never tried to make any money off ONA people, which is why I don’t publish book, and why I stick all my writings here in Nexion zine. So, this Drecc Deck is free for you guys to have. I’ve made a zip file [rar file] with all the files I used, I’ll upload the rar file to archive.org and I’ll add a link to it: [<https://archive.org/details/dreccdeck>]. I’ll explain everything step by step so you guys can have your own Drecc Deck for \$15. I know I said it was free - from me - but obviously you have to pay the card printing company some kind of money to print and ship your cards. It’s just \$15. If in future you guys want to make your own cards, you can open up a shop with makeplayingcards.com and sell your cards, just like that lady on Etsy I bought my cool tarot deck from. It costs \$15 to print and deliver most decks, and you guys can jack the price up to make a profit.

Anyways, when you open the zip file, you will see 4 folders named Clubs, Diamonds, Hearts, Spades. Then you will see a picture named Backer14. Click on one of the folders to see its content:

dreccdeck > Clubs					Search Clubs
<input type="checkbox"/>	Name	Date modified	Type	Size	
	1c	11/15/2018 8:10 A...	DOCX Document	13 KB	
	1c	11/15/2018 8:10 A...	Adobe Acrobat D...	20 KB	
	1c	11/15/2018 8:11 A...	PNG File	95 KB	
	2c	11/11/2018 8:32 PM	DOCX Document	12 KB	
	2c	11/11/2018 8:32 PM	Adobe Acrobat D...	17 KB	
	2c	11/11/2018 8:50 PM	PNG File	92 KB	
	3c	11/13/2018 7:30 A...	DOCX Document	13 KB	
	3c	11/13/2018 7:30 A...	Adobe Acrobat D...	19 KB	
	3c	11/13/2018 7:44 A...	PNG File	96 KB	
	4c	11/11/2018 8:11 PM	DOCX Document	12 KB	
	4c	11/11/2018 8:11 PM	Adobe Acrobat D...	18 KB	
	4c	11/11/2018 8:52 PM	PNG File	92 KB	
	5c	11/11/2018 8:24 PM	DOCX Document	12 KB	
	5c	11/11/2018 8:24 PM	Adobe Acrobat D...	18 KB	
	5c	11/11/2018 8:53 PM	PNG File	93 KB	

Okay, so when you go into one of those folders, you will see a bunch of files. There are three types of files I used to ultimately make the Drecc Deck. The first file is a Word file, which is the thing I used to write the meanings of the cards with. Then I made a PDF of the Word file, which are the PDF files. Then what I did was I opened the PDF file, and I clicked the minus button to decrease the size of the PDF page. Then I used my laptop's snapshot app to take a picture of the PDF page. The pictures I took are the PNG files. You'll only need the PNG files to make your deck. I included the Word file for you guys in case you want to make changes, add stuff, remove stuff, customize things.

In the folders, the cards are numbered in order: 1c means "Ace of Clubs," 2c means "Two of Clubs," and so on to 10c. 11c is the Jack of Clubs. 12c is the Queen of clubs. 13c is the King of Clubs.

Now you go to makeplayingcards.com to make your deck. You should make a profile there, so you can save the deck(s) you make. It's free to make a profile. On the front page of their website you will see this:

2.25" x 3.5"

Professional Custom Playing Cards and Game Cards

See more card types »

Custom playing cards
(choose template) - from \$1.20

Design this now...

Custom game cards
(choose size) - from \$1.10

Design this now...

Custom plastic cards
(choose size) - from \$7.60

Design this now...

Accessories
boxes, seals, etc - from \$0.30

Design this now...

Easy online game cards maker

Click on the first picture, the picture that says in blue letters: “Custom playing cards (choose template)”. When you click on that you will get a list of the main kinds of templates:

Separated by types of customization:

Custom back

Enhance your brand visibility with those enjoying a game of cards by customizing the back with your images/artwork and text to suit your corporate style – be it vibrant, strong, stylish, tantalizing or elegant! Perfect for any purpose

Custom face and back

This range offers extra room for creativity - print your image files on both sides and decide how you want to customize e.g. same image for each suit/number, different/same image for each card, or even each card individually customized both

Card color & add text

For those who prefer to customize the backs of a deck of playing cards without images/artwork – choose a background colour from our palette of 35 colours and personalize with your very own text.

Click on the middle one, which lets you make your own back design for your card, and lets you insert stuff in the middle of your cards. That will take you to a list of many different templates:



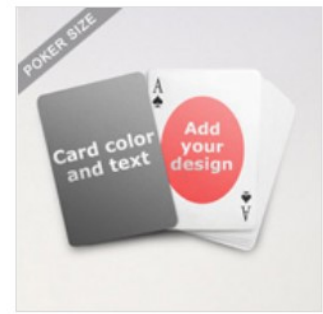
Classic Bridge Style Poker Size Custom Front and Back Playing Cards



Modern Custom Front and Back Playing Cards




Ovate Custom Front and Back Playing Cards



Ovate Personalized Both Sides Playing Cards

There will be rows of templates. Each row has 4 templates you can click on. Go down to the 6th row, and click on the first template of that row, the one where the blue letters says: “Classic Bridge Style Poker Size Custom Front and Back Playing Cards”. That’s the one I used to make my 3.0 cards. It’s the best looking one, aesthetically. When you click that, you will see this:

MAKEPLAYINGCARDS.COM



Classic Bridge Style Poker Size Custom Front and Back Playing Cards

See how we're going more environmentally friendly »

Quantity	Price/deck
No set-up charge	
1-5	\$15.00
6-29	\$12.60
30-49	\$10.50
50-99	\$8.75
100-249	\$7.30
250-499	\$5.80
500-999	\$4.40
1000-2499	\$3.30
2500-4999	\$2.40
5000-7499	\$1.90
7500-9999	\$1.70

Card stock: [see details]

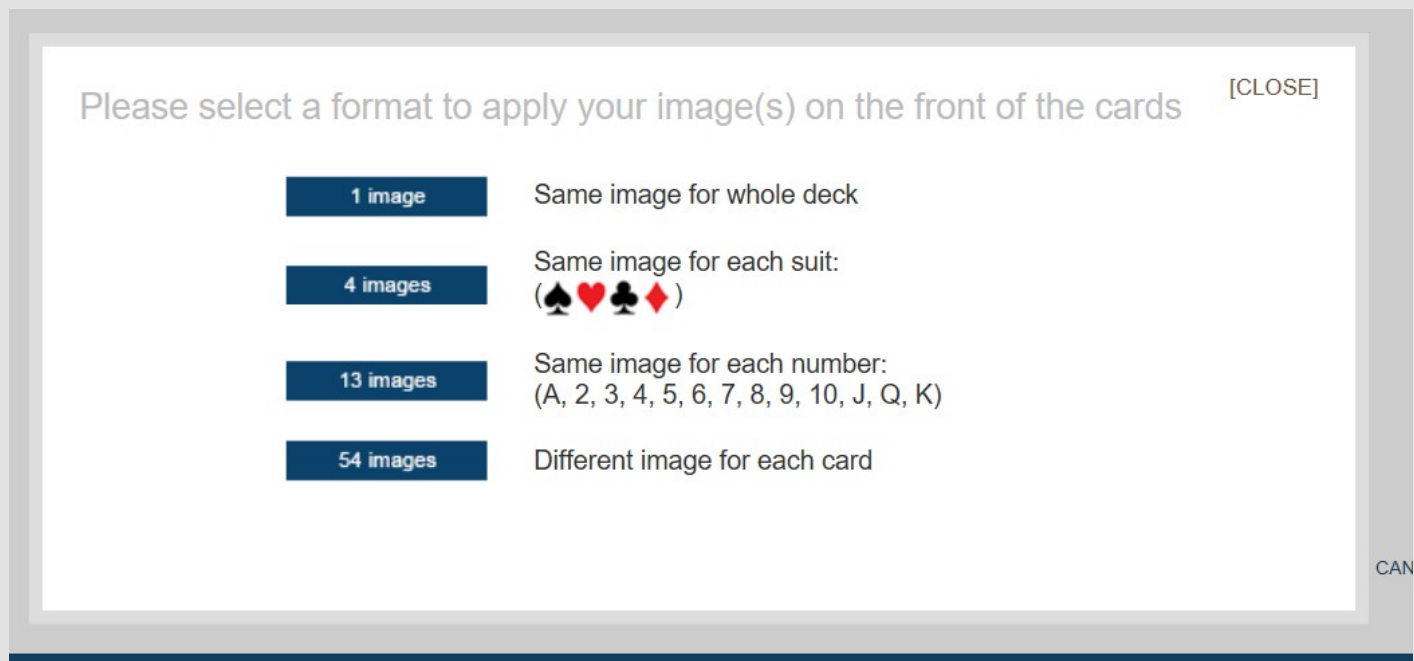
Finish: [see details]

Packaging: [view]

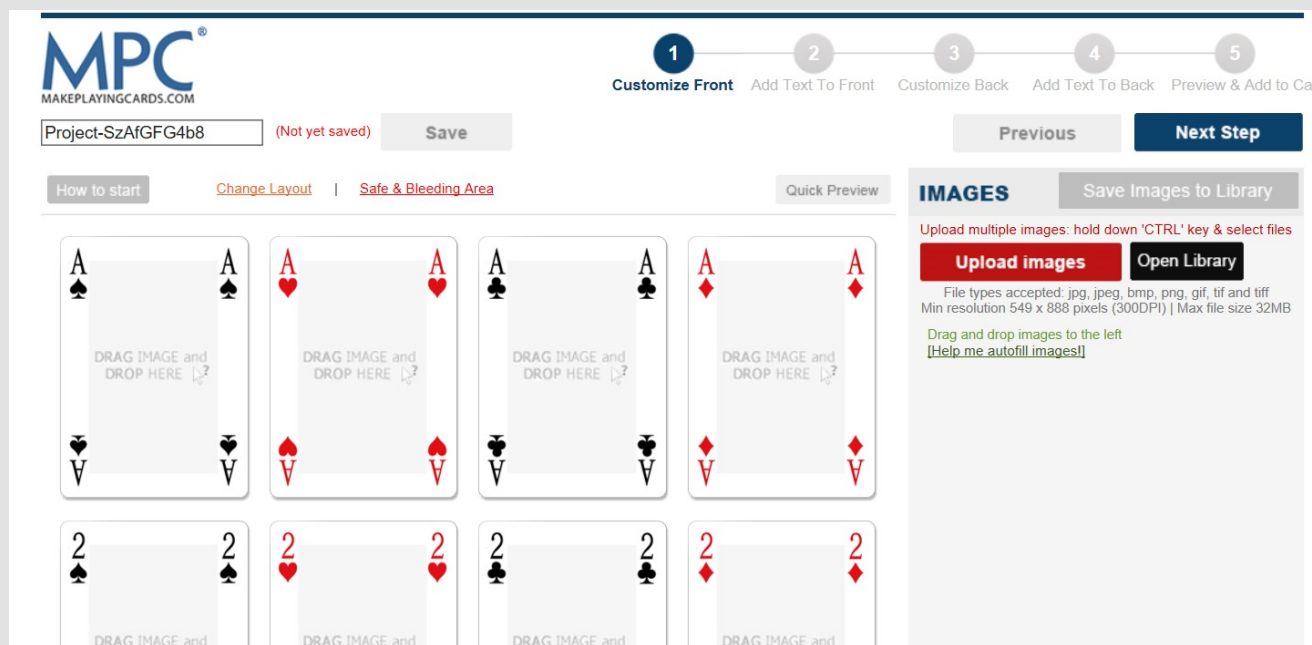
Booklets: [see details]

start your design

It takes you to the parameters page. The only thing you need to do is go to the parameter setting called “Card stock” and change that card stock to 310gsm (linen). Linen cards last longer and don’t scratch or dent. That’s all you need to change. Your deck will be shrink wrapped in plastic when it ships to you. You can, if you want, change that option where your cards come in a nice tin can. After you have changed your parameters to your liking, click on the big red button that says “start your design”. You will see a pop-up that looks like this:



Click on the bottom link that says “54 images”. That will take you to a new page where the actual designing takes place. It looks like this:



You’ll see a bunch of cards with the middle blank. The middle blank part says “DRAG IMAGE and DROP HERE”. So what you simply do is drag and drop the PNG picture files into their corresponding cards. For instance: go into the Spades folder in the zip file, drag the 1s.png file and drop it into the middle of the Ace of Spades card. That’s all you need to do. When you do this, you will be told that the PNG picture file is “low resolution.” Just ignore that, because the cards come out perfectly beautiful and legible. There are two joker card templates at the bottom of your template page. I didn’t include any png or picture file for that, you can use your own pictures for the jokers.

Once you dragged and dropped all of the PNG files into their corresponding card templates, go up to the page and click “save” to save your work. Then go to the right-top of the page and click “Next Step”. I skip step 2 which is where you can add font, meaning you can add your name or whatever. Step three is adding a picture you want to be the design on the pack of your deck. I’ve included a high resolution picture I used, which is grey, with two red roses. If you don’t like that one, go find a picture you like anywhere. The backer image you use should be high resolution, or it may come out blurry! What I do is use google to image search wallpapers.

I skip step 4. Step 5 lets you preview your work, and adds your deck to your cart. Save your whole work before you leave step 3. Once your deck is in your cart, it’s ready to order. There are several options for delivery speed. I pay the extra \$33 dollars to have my cards printed and shipped to me in less then a week! And that’s all you have to do.

Reading The Cards

The style of cartomancy of the Drecc Deck is actually called “Modern Cartomancy” in the cartomancy profession. Modern Cartomancy originated from Regina Russell, and her book “Card Reader’s Handbook,” which I really, really urge you to order if you are serious about cartomancy. Just google the title of her book and you’ll find her page. Don’t order her book on Amazon because it costs \$200. Her book on her website [<http://www.rreartoom.com/book.html>] only costs \$29.

I used all of Regina’s card meanings. Ironically, all of her card meanings matches the ancient and traditional means of the pip cards of the Tarot de Marseill. I checked. It’s a strange irony because it’s called “Modern Cartomancy,” but yet it has traditional meanings that actually pre-date the RWS tarot cards meanings. So, I didn’t make up any of the card meanings. Every card meaning in the Drecc Deck is traditional and comes from three sources: the first source is Regina Russell’s book. The second source is a guy who write blogs at cardseer.wordpress.com, who is a student of Regina’s and who goes by her book also. I highly recommend reading the Card Seer’s whole wordpress to learn how to read your cards. That’s what I did. The third source of the meanings of the cards of the Drecc Deck comes from books on the traditional meanings of the cards of the Tarot de Marseille; primarily a book called “Untold Tarot, The Lost Art of Reading Ancient Tarot” by Caitlin Matthews. All the meanings of the Tarot de Marseile I included match perfectly Regina’s card meanings, without me tampering with anything.

The only aspect about the Drecc Deck which I innovated were: 1) using the pairing of the 8 card + the 4 card to mean a Knight & 2) using the Tarot de Marseille’s pairing of Trumps to associate with the Court Cards. Which are what gives this deck its unique twist. I’ll explain this:



In the Tarot de Marseille, each of its pip cards are associated with a pair of trumps. The trumps they are associated with helps give the pip cards its aura or meaning. And so I simply imported that concept into the Drecc Deck.

So for instance, the 9 of Hearts - which in tarot is the 9 of Cups - is associated with Trumps L'Hermite & Le Soleil. You'll find the trump pairs at the bottom of each card. I've included the main keyword for each of those trumps. So L'Hermite's main keyword is prudence. In ancient times, the Hermit trump card was actually a depiction of Saturn as Father Time, and the lantern the Hermit held was actually an hour glass. And so in ancient times, the Hermit trump represented Time, moving slowly, thinking things out before acting, and so on. Le Soleil's main keyword is "success." And so the 9 of Hearts/Cups card has an aura to it that is related with taking time to think about what you really want out of life, and that the more you wish for something, the more likely you will succeed in getting your wish. The 9 of Hearts/Cups, since ancient times has been the "Wish Card."

All 12 of the Court Card are associated with two Trump cards as well. Two of those Court Cards are only associated with one trump each. For example, the Jack of Diamonds is associated with the Trump "Le Mat," which means the Fool. I picked the Jack of Diamonds to correspond with Le Mat, because the Jack [the Page of Coins] is young and inexperienced about life, and the Diamonds/Coins in the Tarot de Marseille means Worldly Matters, the Material Domain, Every-day Life Necessities. And so, because the Fool is embarking on his life journey to learn about worldly matters, I associated it with the Jack of Diamonds. You'll see tiny arrows. One at the beginning of the meaning of the Jack of Diamonds, that arrow tells you which direction the said Jack is looking in. The other arrow is near the trump card it is associated with. That arrow tells you which direction that trump is looking or moving into. If the trump card does not have an arrow, it means it either has no face or it is looking directly at you the reader. Directionality is important in cartomancy and in reading the Tarot de Marseille.

In the picture, you will see the Queen of Spades. She is associated with the trumps L’Imperatrice & Atu XIII [Death]. In ancient times, and in the Tarot de Marseille the Death trump was never given a name; it only had a number, which was XIII. The Queen of Spades is next to the King of Clubs. In order to figure out which trump the queen is associated with comes out in your reading you add the King’s numerical value to a single digit: Kings = 13, 1 + 3 = 4, 4 is even. Since it’s even, Atu XIII shows up and the L’Imperatrice trump become recessive in meaning and influence.


The King of Clubs position is unique in this regard. He’s associated with the trump pair La Roue de Fortune & Le Jugement. Depending on how your intuition dictates, one of two things can happen. First, you can add up the numerical value of the Jack and Queen the King touches: Jacks = 11, Queens = 12, and so 11 + 12 = 23, 2 + 3 = 5. 5 is odd, so Le Roue de Fortune comes out in that fan. But, your intuition might tell you this: the Jack is 11, which is 1 + 2 = 2 & the Queen is 12, which is 1 + 2 = 3, and so since the King is touching both an odd and an even card, BOTH trumps comes out in the reading. This all depends on how you feel things to be in your intuition.

There are two special cards in the Tarot de Marseille and thus the Drecc Deck:

REGINA RUSSELL


BY

X




LA ROUE DE FORTUNE


K




<-A generous, enthusiastic, natural leader, socially active man or guy, a vigorous lover. He has excellent business sense, and may own his own business. He might be a successful entrepreneur, in business for himself, a business executive, a college professor, or a professional athlete, a charitable benefactor, out going. He could be a male colleague or business associate. He could be the seeker's boss or best friend. He is a reliable friend and trusted advisor, and he is generally a married man. Black, dark colors. 2 kings: shaking hands on business deal, a man in uniform: policeman, fireman. 3 kings: success, making name for oneself. 4 kings: public recognition, an organization of mostly men, associates who will advance you in life. <-La Roue De Fortune & Le Jugement [fate & regeneration]: first situ if sum of cards touching is odd, second situ if even.




XIII



Q



>-An ambitious, skillful, intelligent woman or girl. Divorced or widowed, ex-wife, ex-lover, ex-friend, lonely, an older woman, may be from a foreign country, a leader, lawyer, health specialist, clever, capable of conniving and plotting, spiteful and catty, deceptive, cold, calculating, gives appearance of being in control of things, emotionally restrained or detached, professional demeanor, a gossip, she stirs things up, starts drama, may be a rival in love or business. Magical enemy, dead person. Striped, checkered, plaid. 2 queens: sharing confidences, rivalry or gossip, policewoman. 3 queens: a group of female friends, girls' night out, scandal, disputes, backbiting, slander. 4 queens: gossip, girls' school, sorority, organization of mostly women, drama, serious issues. L'Imperatrice-> & Atu XIII-> [birth & death]: first situ if sum of cards touching is odd, second situ if even.



CARD READER'S

HANDBOOK

The 'wheel of fortune' and the 'death' trumps in the TdM are unique cards because they are strongly directional. They are Causal cards or cards that show causation by direction.

Regarding the 'wheel of fortune' card: the card to the RIGHT of the wheel of fortune is the "hand that turns the crank" or the force of influence that causes the wheel to go around. The card to the wheel's LEFT is the consequence or end result.

Regarding the 'death' card: the card on the LEFT of death is that which is being Transformed, Culled, Removed, or Changed and the card on the RIGHT is the end result of that transformation or change.

So, the Drecc Deck is very traditional in this sense, where it keeps to this ancient Tarot de Marseille tradition of Directionality. This tradition of Directionality can also be found inherited into card systems like the Kipper Cards of Bavaria, as well as cartomancy in general. In general cartomancy, for example, if you are asking if a girl likes you, and you have a queen looking away from a king, it probably indicates that the girl in question doesn't regard you in any romantic way because the queen is looking away from you and not at you.

So, in the King of Clubs and the Queen of Spades, you will see a weird looking tiny arrow next to the word "La Roue de Fortune" and "Atu XIII." This is what those strange arrows denotes, directional causation.

Divination

Divination is a natural and integral element of the animism of every race of culture on earth. Card reading actually has a short history. How short? Well, it doesn't go back in history beyond the invention of paper and writing. In very ancient times - far long before people knew how to make paper, do writing, make bricks for houses, etc - animistic cultures actually used bones as a means to do the same concept of divination that cards perform. It's called "bone throwing," or "bone casting," "bone reading." Tibetan shamans still use bone reading, where they will use the 4 knuckle-bones of sheep. I have a collection of bones, and charms, I sometimes read with:

And so bones and charms that fall into the Past Quadrant means things and events that have already taken place. Bones and charms that fall into the Future Quadrant means things and events that will come to pass.

In the picture of my bone reading, you will see a green ring near the center. What is near the center represents most important or significant stuff. The Green ring charm represents a relationship between lovers or married couple. There is a certain pointy stick that goes right through that Green ring. That certain pointy stick was given the meaning of “fallout, break up, ruin, decay” by me. And so, when those two objects are near or touching each other, it means that a relationship has ended. The green ring and stick are in the Past Quadrant, which means that the break up already took place. This was accurate for the person I was reading for. There is a spider in the same Past Quadrant. That spider was given two meanings: 1) right side up, it means Bad Karma & 2) upside down means Good Karma. And so, the spider spins its web in a quadrant and is a major influence of all the events that happen near and around it. And so, the spider tells me that this person’s break up was fated to be, and that their period of bad karma has ended.

That’s a rough and basic explanation about how bone throwing works. It’s pretty interesting and fun to do. The only problem is, as your collection grows, it becomes very cumbersome to carry your bones and charms with you. Things can be more efficient.

So in the old days, people used to use gold and silver coins and gold and silver bricks. This became cumbersome to lug around with you in large quantities. And so, in history, the Chinese invented Paper Money. The Paper Money represented those cumbersome gold and silver coins and bricks. The paper money was thus a developmental evolution of the gold and silver coins and bricks.

In this same exact way, what we today call “cartomancy” - which is a big goofy word for “card reading” - is the developmental evolution of the very ancient *concept behind* bone reading. It’s more efficient and convenient: 78 tarot cards versus 78 bones. The steps of this line of evolution looks like this actually: 1) many bones and seashells or nuts/seeds cut in half --> 2) bones with dots and markings on them --> 3) small domino or dice [stone or clay or wood] blocks with dots on them or similar little stone or clay or ceramic blocks, such as the Chinese Mahjong dominoes [which was actually used as a divination tool and still is] --> 4) small stone or ceramic or wooden blocks become papers with markings on them [in modern times, the ancient Chinese Mahjong blocks have indeed also been converted to paper cards with the same Mahjong images and meanings for the purpose of divination].

The point is: the essential, esoteric, concept of “card reading” goes way back into prehistoric history to ancient animistic tribes of people, well before the invention of paper and writing, before “cards” were invented.

In cartomancy, we are virtually doing the same exact thing as we are with bones. We designate a meaning for the Ace of Hearts, where we say: Let this card with this symbol represent a House and Family and Love. Just like a computer programmer typing up a code. What are we programming? Our Unconscious Mind: our Psyche, which is the source of our psychic abilities. And we know that symbolism is the language of the unconscious mind, which is called in pop-psychology: the “subconscious mind.” And like computer programming, we even use the “If/Then” function. We designate a “spread” made of three cards. And we say: IF such and such cards falls into the first spot, THEN let it represent the past.

The only difference between bone throwing and card reading is the medium, but the Designation of Value [meaning] remains the same. Just like a Gold Coin versus Paper Money: the Designated Value is the same, the medium has been changed. And now, in our modern digital age, there has been another step of evolution for bone reading. Bone reading evolved into card reading, where cards were given meanings. Today we have digital apps we can get on our phones that use digital cards: the medium has yet again changed, but the Designation of Value remains the same.

So anyways, the Fan is the most basic card spread in Modern Cartomancy. All other spreads are composed of fans. Regina Russell explains:

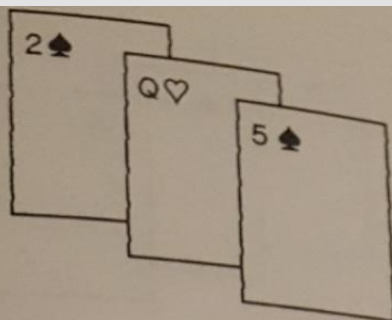
THREE CARD FANS

Each time you lay out a card spread, you will deal with combinations of 3 cards, called fans. These cards can be read individually or they can be read together and sometimes they'll all combine to mean one particular thing.

Each fan of cards should be read first one way and then the other because both types of readings will be valid. Cards never mean only one thing. Four card readers, all reading the same spread, would predict altogether different circumstances and happenings yet each card reader would maintain the accuracy level of 80% - 90%. This is because after all, your life is not full of just 10 or 15 things. Even on a daily basis your life is full of complications and various happenings. After the four card readers were finished with you, if you thought about it at all, you'd realize that although each reading was 'different', each reading seemed to follow the same general line of thought.

The following pages give you examples of reading 3 card fans. You'll notice the same 3 cards can be read at least two different ways. Practice combinations of your own until you get used to the action and reaction contained in a fan. The action or reaction usually moves from left to right within the fan.

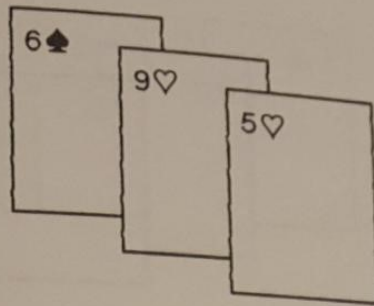
I'll include two of Regina's examples from her book:



A rebellious (2♠) daughter (Q♥), or friend, is being forced (2♠) to stand on her own two feet (5♠) and to deal with life's problems by herself. She's finding it very difficult to do (♠'s surround her). Mother sympathizes (daughter shows as a ♥ or a loved one) but nevertheless knows daughter must make an effort (5♠ falls last).

Mother, or possibly daughter, is divorced (2♠ and 5♠) and living alone (♠'s surrounding a person shows loneliness). Anger and resentment is shown (2♠). If the rest of the spread contains ♥'s as last cards, all will be well and daughter will learn very soon how to cope with her own problems.

If a woman is being read, the Q♥ is also taken as her representative. Hemmed in by ♠'s indicates she's hemmed in by problems and frustrations that she has not yet learned to handle. Look for help and advice in the other fans of cards around this spread. Never advise something that cards don't first indicate!



The wish card here is indicating the wish will come true but there's a delay caused by the ♠, perhaps a problem that will have to be solved first. Once this problem or delay is past, this person will be getting everything they want out of life (9 ♥ followed by 5 ♥). The opportunity (5 ♥) they've been hoping for (9 ♥) will be theirs very shortly and this opportunity seems to open new doors for them (5 ♥). If they're waiting for a big promotion in their work, that could be the opportunity. There's a move with it (6 ♠). This person may be required to move out of state (if one or two 10's appear in the spread) but it will be worth it for this promotion. (5 ♥ falling last).

This person will be getting ready in the next few months to move ahead (6 ♠) into the type of life they've been wanting (9 ♥ , 5 ♥). Fate (6 ♠) is taking a hand and forcing them into something they've only dreamed about up until now (indicated by 9 ♥ , 5 ♥).

It's best to practice reading fans. Make a fan in the morning as your daily draw. Take note of it, and come back to it in the evening to see what it was trying to tell you. This is the only way to learn the nuances of your cards. If you want to learn more spread, just go to the Card Seer's wordress, and/or by Regina's book.

Regarding Face/Court Cards: face Cards do not always represent people. You have to use your intuition and context of circumstances with this. If you asked a question like: Should I bake a chicken or a turkey? And you get Face cards in your fan, those face cards don't mean people, because that would make no sense in context to your question.

A Jack [called a Page in tarot] can also mean the thought of a person, also your own thoughts, or a message or news coming to you in relation to the suit of the Jack. And so a Jack of Spades can mean that you are worried, of that bad news is coming your way, or that someone around you is having negative thoughts.

A Queen can also represent the Receptive and Passive role or principle. Meaning that a Queen of Spades can mean that you - regardless of gender - can be receiving or passively experiencing what the Spade represents [worry, sadness, loss, trouble, etc].

A King can also represent the Inceptive and Proactive role or polarity. "Inceptive," coming from the word "inception," to inseminate, plant a seed, etc. Proactive meaning your going out and getting shit, looking for shit, you're on a mission. Like a king out expanding his territory. A King of Hearts can mean that you - regardless of gender - is in the proactive role where you are actively out looking for love and dates and so on.

Your Unconscious Mind may also used a Face card only for a certain keyword or key concept in the Face card's meaning. For example, when I ask a question like: "What will I be doing to day before I go to bed?" I often get the Queen of Spades, which represents me. The Queen of Spades has the meaning of a woman who is divorced or is a widow. I was not and am not married, so I'm not divorced and I also don't have a dead husband, so I'm not a widow. But the essential meaning of a divorcee or widow is a female who is alone or by herself. And so, that's what my Psyche uses the Queen of Spades for. My Unconscious Mind is trying to answer my question where it's saying: "In context to your question, for that night you have specified, you will be alone, by yourself, doing such and such."

The alternative meanings of the Court Cards is important, because say for example you are doing a spy reading on your girlfriend, and a King of Diamonds shows up in the fan. That doesn't mean there is another man in her life, like she's cheating on you. It could mean that your girlfriend is proactively pursuing whatever the Diamond suit represents: money, material concerns, buying stuff, etc.

If you are doing a reading to collect information and intelligence on a guy, and you ask your cards: "Tell me things about this guy." And two queens shows up in your fan, in context to your question, those two queens are trying to explain or describe this guy to you in some way. Because you specifically asked "tell me about this guy," and not "does this guy have a girlfriend?"

With the Drecc Deck, we also have Knights, which come into being when an 8 card pairs with a 4 card. The Knight usually is a person card, a card that represents a person of either gender. But it can also represent Will [volition], Desire, and Passion. In a King-

dom, the king or queen has an agenda, and sends his or her knights out to execute that agenda. So the Knight represents the will, desire, passion, want, need, agenda, plans, of a king or queen, or yours, or that of the person you're reading.

A Knight in the Drecc Deck can be more descriptive with people. For example the 8 of Diamonds + the 4 of Clubs = a Knight of Clubs [Batons]. The 8 of Diamond is the cavalier and the 4 of Clubs is the horse. But this pairing gives you a description of this Knight of Clubs: the cavalier is an 8 of Diamonds, which can mean that this guy has money and he's willing to spend it on or be generous with whatever the Clubs suit means: jobs, work, socialization, friends, talks, meeting, etc. Each 4 card at the bottom has a tiny arrow which indicates which direction the knight is facing or looking into. The direction each knight is looking into comes from the Knight cards of the Tarot de Marseille.

Closing Remarks

I like to think of things like divination as sonar to a submarine. The submarine is our physical world, it's internal environment that is. That physical world [the submarine] exists in a domain that is very different from the interior of the submarine: the submarine exists in a totally dark ocean. To navigate safely, the submarine uses sonar. It sends out a signal, that sonic signal bounces back, and an instrument picks up the sonic signal and interprets such signal as visual data.

It works the same way with divination. You ask a question, your psyche sends out a signal of psyche-energy, it bounces off psychic fields, returns to your psyche, and then your psyche tries to give you what information it picked up in the form of visual data: bones, dice, sticks, dominoes, cards, etc. Your conscious mind then attempts to interpret that visual data.

The objective is to collect intelligence and data about your location in life, the direction you are most likely headed into, the surrounding landscape of the area in life, the most probable future events. And you use all that data to navigate yourself in life to where you need to be. So, it should be kept in mind, that when we do readings regarding future predictions, that such data collected via divination represent only the more likely or probable future if you continue to input the same causal input into the system: your actions and behavior, as well as the actions of others around you. And so, in this way, divination is useful, as it has always been for centuries in every animistic culture.

And so, that is the Drecc Deck. The Drecc Deck is now 'collective property' of the ONA. The Drecc Deck will give ONA more means and tools of divination, which will make it more animistic in nature, like other animistic cultures. Hopefully, a future generation of Dreccians will pick up Modern Cartomancy and get good at it. The Drecc Deck can be used in conjunction with the Sinister Tarot, or any other kind of divination cards.

11.25.2018



Phenomena & Apprehension

I've been having these unfamiliar weird "dream" states lately which I'm sure will later make more sense. I do a lot of different kinds of "meditation." Meditation in English is a generic word which describes nothing useful. There is no real single word in Buddhism used to mean "meditation." There are over a dozen very different methods of "mental exercises" or internal exercises which for some strange reason gets jumbled up into one generic word in English.

Dreaming is weird. I used to experiment with Lucid Dreaming which I like. You first train your brain to get into the condition of asking if it's dreaming by consciously asking yourself at random moments if what you are doing is a dream. Then you do something I just call "Dragging," which is when you take that self induced confused state of mind and "drag" it out during the day for as long as you can. After 3 month of that you start randomly waking to full consciousness inside your dreams.

I do most of my philosophical ramblings to myself when I drift off to bed; because "somebody" says I talk too much; and just when I come back to consciousness in the morning. So I usually literally hold internal dialogues with my self until I go unconscious, and as soon as that consciousness starts up in the early morning I resume philosophically rambling while still half asleep. In that deep Alpha upper Theta wave state, you end up getting a lot of insights. It my cheap shortcut to meditating: sleep yourself to Enlightenment!

I do that so often that I've been getting into this weird "crack" in between being conscious and unconsciously asleep. I don't know how to explain it as I have never been "in" this "crack" before. It's not that "borderland" state where you are consciously awake while your body is asleep which you would experience before "astral projection." It's unfamiliar state is like you're outside yard was waking reality and the rooms inside your house was the dream "world." This "crack" I have been finding myself inside of would be like me waking up inside a hidden room in a wall between the house and the outside yard, where I can see "both" the outside and the inside.

In this "crack" I'm dreaming, but I'm not conscious enough to be Lucid or conscious enough to ask myself "Where am I." But I am barely conscious enough to realize something mind blowing. I realize that I am unconsciously "day dreaming" the dream which I am in, which my dream self at the same times feels to be real. The only thing I can do in the "crack" is say to myself: "Huh, that's weird; I'm not actually dreaming. I'm day dreaming it all." When I do wake up in the morning then I can put my thoughts together to end up understanding that the act of dreaming, which I had always assumed was some sort of unconscious chattering from the unconscious mind is actually just the conscious mind day dreaming its dreams in an unconscious state. But yet there is a "me" "somewhere" "aware" that I am asleep and unconscious day dreaming the dream.

It's not a great epiphany. It's just realizing that the conscious minds seems to never shut the hell up, even when it is knocked out cold! But this essay isn't even about dreams. It's about Dhamma and Perception and how we Apprehend things which is a topic of discussion I have been having with myself in my cheap shortcut meditations as I drift of into that weird "crack."

Dhamma

What is dhamma really and plainly. If I had to put dhamma into an exact English definition so we can do nerdy things with it, it would be: "An Observable and/or Experienceable phenomenon which is a part of the natural world." That is what Dhamma is.

So to illustrate what dhamma is in Western terms we can imagine Sir Isaac Newton. Our friend Sir Newton is sitting under an apple tree reading his book. As he reads an apple from the tree falls onto his head. The apple hits his head and Sir Newton looks up and begins thinking thusly: “Hey, what the hell? What just happened? An apple fell. How did it fall? Maybe some kind of force pulled it down?” That observable and experienceable phenomenon of “Falling” is a dhamma.

Why did the ancient philosophers call phenomena “dhamma” if dhamma originally meant a blueprint? Because if I gave a group of 12 temple builders a blueprint they’d all build the temple according to the SAME blue print. Then when the temple is done and I were to ask any one of these 12 builder: “Hey, why does that temple look like that?” No matter who I ask I will always get the answer: “That’s the WAY it looks on the blueprint. We’re just following it.” Each of those 12 people apprehend the same fundamental document. Dhamma is just the “Way” things are and with Dhamma, everyone is on the same page.

And so from that dhamma which Sir Isaac Newton experience he articulated that wordless dhamma into words referring to that dhamma he experienced as the “Law of Gravity” which is now an approximation of the wordless apprehension of dhamma. We know that this “Law” is not a policy or legislation of some type. Here the English word “Law” tries to describe a “Way,” “Rule,” “Principle,” or “Manner” in which a part of the natural world works and functions. This would also be why dhamma also means “Way,” “Law,” “Rule,” “Principle,” and “Doctrine.” Or as the Chinese refer it: Tao; which is the “Way” of Nature, as well as the “Way” of Taoism.

Two Truths

In Buddhism there are two types of “truths.” The Pali word for a Truth is “Sacca” [saccha] which literally means “What is Accurate,” or “What is not a Lie.” It doesn’t mean what “truth” has come to mean in modern English where “Truth” is some absolute and infallible divine ideation.

The first type of truth in Pali is Paramattha Sacca. This is most often translated in English as “Ultimate Truth,” which is a fair translation. “Parama” means “Highest,” and also “Self Evident” and “Obvious.” Attha is the Pali version of the Sanskrit Artha which means a “Notion,” a “Meaning,” or “Concept.”

So if we were both looking up into the sky and observing the phenomenon/dhamma known as the “sun,” and I turned to you and articulated in words to you: “Dude, that is a Sun!” And you say: “No shit.” That is Paramattha Sacca, or Ultimate Truth. It’s an Obvious Suchness. Of course it’s a sun. But it’s obvious because you can observe the phenomenon yourself with your own eyeballs, and you don’t need someone to narrate for you what obvious things you are looking at.

The other type of truth is Sammuti Sacca. Sammuti means a “Something a group of people agrees on.” It’s a weird word that the Buddha himself may have just made up. Sama means “Together” as in the ancient Sanskrit word “Samgan” meaning a “Together-Gang” which eventually became the Pali word “Sangham” or Sangha meaning an Association.

Muti is the Pali form of the Sanskrit word Mati which generically means an “Opinion,” an “Inkling,” or a “Notion.” So together Sammuti means “Together-Opinion” or a “Notion We All Agree On.”

For example if we were standing with a group of our friends looking at the sun as the dhamma, and I first said: "That boys is a sun!" Then you say: "True indeed, sure is a hot sun that sun is." Then one of our friends added: "Must be made of fire if it is hot, what do you guys think?" Then we all nod our heads and say together: "Yep, sounds about right." That's Sammuti Sacca. The sun being made of fire is an idea-inkling we as a group agree on. We have never seen the sun directly up close to actually know it is made of fire; but we agree that it seems accurate/sacca.

Sammuti Sacca is an extrapolation of dhamma which is not observable or experienceable but agreed by some group of people to be right. In English we call it "Conventional Truth." Nobody in our group of hypothetical friends has observed or experienced the sun being fire. We just agree because it makes sense. With our Western Sir Newton analogy a conventional truth or extrapolation of an observed phenomenon would be when Sir Newton or an associate of his says: "Well if a force of gravity makes an apple fall in England, surely this force works on every planet the same way everywhere in the universe." Have these hypothetical people ever been on every planet to test their extrapolation? No. But with a little math and understanding of mass we can be quite confident that gravity works on most planets in the universe. What do we call that confidence of belief? Sometimes we call it faith.

Svalaksana

In ancient times the philosophers in India were contemplating if they can break down Dhamma into its most basic and smallest observable or experienceable "components" or units. They figured out they could and they named such units of dhamma "svalaksana." Sva means "Self/Oneself/itself" and Laksana means "Symbol," "Sign," or "Image."

So if we observe the phenomenon of a rainstorm, we can break this rainstorm down into its basic constituent components: 1. clouds; 2. rain-drops; 3. wind; 4. lightning; 5. thunder; 6. fall of drops; 7. puddling of drops; 8. getting wet; etc. Each of those things is a svalaksana of a dhamma or a measurable constituent component of an observable or experienceable phenomenon of the Natural World.

Perception

Svalaksana is where I want to be, because this is where the process of Perception, Awareness, Recognition, and Discernment aka Consciousness comes into play. The word svalaksana literally means a Self-Symbol/Sign of something.

What's a sign? What's a sign do to your brain? When you See a Stop Sign what actually goes on inside your head. The Stop Sign itself is a meaningless design. But culturally or socially we agree that such a sign has a what? A Meaning. So when we See a Stop Sign, we consciously recognize it and then after recognizing it we ascribe to it a meaning: the physical act of stopping.

It's the same process that goes on in our heads when we See the svalaksana of a "tree." We see the Self-Sign of the thing, and then we recognize it. How do we recognize it? Our discerning faculty of our brain draws up a meme "Tree" and ascribes that meme to the Self-Sign.

But because of how our memory apparatus works, that meme "tree" is automatically linked to a chain of other memes related with the original meme drawn up. What do I personally think of when I view a "tree?" I think of "Rain," "Dirt," "Leaves," "Fruit,"

“Pollen,” “Allergies,” “Lighting.” Etc. Those would be the other memes “hovering” in the “background” of my mind/brain when I see a svalaksana of a “tree.”

So what’s that mean? It means that everything we perceive is “tainted” with “subjective” background noise. It means that sometimes a racist Blackman cannot actually see a White man as a singular svalaksana sans the “background noise,” because the “image” this Blackman sees is tainted with a flood of his own subjective ideas, thoughts, and emotive opinions. It means that very little of what you are subjectively apprehending is actually in the Real.

For example if I were to tell you that one day while walking I saw an unfamiliar silver object in the sky. How would you apprehend that in your mind? You may think to your self if you are a realist: “She saw an airplane.” If you are prone to an irrational thinking you may say to yourself: “She saw a UFO.” If you are prone to having your active imagination run wild you may say: “She saw aliens; they were those reptilians that Icke dude was talking about.” I actually saw none of those things. All I said was I saw a silver object in the sky.

Or even you yourself. If you experienced a strange apparition one night while camping in the woods, what “background noise” is attached to that experience? It depends on what type of mind/person you are. As a Satanist, when you perceive or think of Christianity, how much of what you see in your mind is Objective and in the Real? As a Jew when you apprehend in your mind National Socialism, how much of it you are seeing in your mind is Objective. Can you even tell the difference between your subjective apprehension of National Socialism, what National Socialism as a memplex is, and Germany’s Nazi version? When we each apprehend Reality, how much of it is the Actual Stuff, and how much of it is the paradigmatic chattering of our own weltanschauung-samsara: our own words, intellectualizations, philosophications, interpretation, etc?

Natural Philosophy

The World of Phenomena belong to no religion or memplex. Directly observing and experiencing Life, Nature, Phenomena as an act belongs to no religion or memplex. The Phenomenal World of Experience is just something we are all born into. We come into this world free from the fetters of our memetic chains. But as we grow in age we collect for ourselves a memplex. When that happens we can no longer see the world with Natural Eyes, because that memplex now filters what we see.

As a Christian you will see the reality in a Christian manner: a perfect creation of God the creator. As a materialist you will see the same world as a lifeless accident. As a dalit you will see existence as a punishment for past evil karma. As a urban commoner you will see the world as a struggle. As a crook the world is a vast opportunity waiting to happen. As a Satanist reality is the Adversary.

In such instances when you can no longer perceive Reality objectively As-Is, you have been Mastered by your memplex; entrapped by it. Limited and controlled by it. How so? Because what we perceive influences and gives rise to how we think/believe. What we think and believe influences and gives rise to our emotions. What we feel influences and gives rise to behaviour and action. What we do in Life manifests Fruit. Your “eyes” controls your mind, heart, and actions.

For example, let us say that you perceive civilization to be the masterpiece of human genius. This perception influences you to think/believe. You believe that civilization is an expression of human genius. This belief governs your feelings. Such that when your people colonizes other landmasses and you encounter “uncivilized” peoples something happens. Your beliefs emotionally attaches your identity to your own people and your civilization, and you now reject the “uncivilized” people as being “primitive.” That feel-

ing governs your actions and behaviour with such “primitive” people. What will you do? Give such primitive people the gift of civilization by force. We don’t deal with the “civilization” rhetoric today. Today we use the “democracy” rhetoric. It’s perfectly acceptable to go into a sovereign nation like Iraq and decimate the place to bring its people democracy isn’t it?

Natural Philosophy – or the study of the Natural World of Phenomena – is the Real way of gaining an understanding of who we are and what this Cosmos is. But to “truly” understand who we are and our place in the Cosmos we must first work on either silencing our conscious minds, shutting up our subjective background noise, and objectively observing Nature in the Real sans memeplexes.

Nature as a Book of Life gives you the words and letters to read. Each phenomenon is a word. Each svalaksana is a letter. It can be said that “dhamma” is the doctrine of study of a Natural Philosopher. Insofar as dhamma meaning “Observable and experienceable phenomena.”

There is a saying I hear my Chinese grandpas say: “The Tao, Nature, and Man are the same thing in different forms. If you know one, you know the other two.” Which is to say that as an inquisitive individual on a Quest for Self Knowledge, if we do not know what we are, or find it hard to study our Self, then we can study Nature. The more we understand Nature, the more we gain an understanding of ourselves; and vice versa.

Science

Back in circa 500BC the “size” of a svalaksana was limited to the organic power of your senses. Which meant that although people back then were empirically studying the Natural world to gain an understanding of it, there was a limit to how far or deep they can go. A svalaksana is the smallest constituent unit of a phenomenon of Nature which you can observe or experience. Thus there was a limit to how much Buddhi – Knowledge – you would have extracted out of Nature at that time.

Today with our current technology augmenting our senses plus all the sophisticated mathematics, the “size” of an observable svalaksana has literally been shrunk down to the size of atoms, subatomic particles, and photons.

Thus we can say that Modern Science born in the West, is a natural evolution of the Natural Philosophy of the ancient world: Post-Brahminical Hinduism; Greek Philosophy; Chinese Taoism; and Buddhism. The only major difference is the size of the svalaksana.

The ancients uncovered a whole lot with what they were working with way back then. But as we break down the Cosmos further into smaller parts, we seem to be getting closer to a core understanding of the Cosmos. And this Cosmos we are discovering seems to work like a chess game or star game or some artificial life digital program. It has very simple basic rules, but is open to complex development.

Closing Remarks

The reason why I have brought up Natural Philosophy and Science is that no religion has ever shown us the Actual “real stuffness” of the Universe and of our own Nature and Being. What have we observed most world religions manifesting instead? Irrational concepts and fighting. Whereas science just goes on uncovering veil after veil of Reality.

Science doesn’t schism. It doesn’t stagnate. It naturally progresses and evolves over time in tandem with our level of understanding, mental capacity, and instrumentation. Science and Natural Philosophy is universal, because the world belongs to no body.

But there are things science cannot do. Science can't inspire us with mythos. There is more to Life and Human Nature than just nerdy science. Contemporary materialist science must be balanced with the other – right brain side – of being human. Balanced with art, music, poetry, mythos, ceremonies, love, community, Numinous Life Force.

Which is where something like the ONA comes in. We already know that "Anton Long" has written somewhere several times that Natural Philosophy is an inherent way of the ONA. As a Drecc or Satanist working with Life and Pathei Mathos, one must learn to understand that going to doctrines devised by Man has lead us as a species nowhere. Especially when we glorify and beatify such doctrines as being infallible concepts.

As Dreccs or Satanists on the Quest to understanding the Living Cosmos and your self/person in this world by studying Life and Natural Philosophy you must question your reality. By first asking: "What is Reality actually made of?" The answer is Phenomena, both natural phenomena and supra-natural; the Buddha never rejected supra-natural phenomena or spirits. And you go from there. It doesn't matter how you approach Natural Phenomena, whether with Buddhism, Vedanta, or Empirical Science. Phenomena is where you start, not doctrines. Doctrines have never done anything constructive for us as a species beside blind us to the Real. If you continue to be blind to the Real, then how are you any better than the Mundane?

But seek to balance that animus apprehension of life, with the more softer and inspiring anima essence of Life such as mythos, music, dance, art, literature, traditions, culture, clan, community, fellowship, and Passion. Which is something the ONA has plenty of. Or if it doesn't, make it so.

Chloe 352

Order of Nine Angles

122 yf





SEXION 3

Notes On Divination

∴I like to do research. I have a process when I do my research. First I gather what I Objectively know about a given subject in my mind. Next thing I do is trace etymological history of words used in said given subject. If the given subject doesn't involve words, I collect data on the given subject's entire history and seek to trace its origins. Then I follow hunches. I'll search the internet [or buy books] for leads using my hunches. The leads connect me to new data and information.

I know the Silk Road—that ancient trader's route that connected China to Western Eurasia—played a key role in the spread of so called "playing cards." My hunch is that "playing cards" began in China. Why that hunch? Because paper was invented in China and playing cards are made from paper. Via the Silk Road, playing cards must have taken root in India, and then into the Middle East. From the Middle East it infected European civilization. Memes, like genes, spread like a contagion, affecting identifiable regions, then spreading from that region to other regions of contact. Historically, we all do actually know that playing cards came into Europe via the Middle East:



cluster of early **literary references** refer to the game being introduced by 'a Saracen', 'the Moorish Game' etc. Etymological evidence also suggests that the Arabs introduced playing cards into Europe in the second half of the fourteenth century and that European cards evolved from the suit system and composition of these cards. These early cards were termed 'naib' which corresponds with the Italian 'naipi' and Spanish 'naipes', and possibly the English 'knave'.

Once I secured the line of descent - into Europe via the Arabs - and once I get etymological clues, I have a Big Hunch, because I recognize the pattern in the words: Naib, Naipi, Naipes, and Knave. What's my Big Hunch? This: I have a Feeling in my Heart-Sense that the ancient Israelite Prophets used Divination to communicate with their folk-deity Yahwey. How did I get that Big Hunch? First because I know divination is universal and comes before games, second because the actual word for "Prophet" in the original Hebrew is "Nabi," and when in the Bible we see the term "Prophecy," in the original Hebrew the terminology is to "Make/Do Nabi." I follow my hunch and get this:

AND PLAYING CARDS

originally have meant, was derived from the **Arabic**." All the writers on playing cards quote from Corvelluzzo, who states: "In the year 1379 was brought into Viterbo the game of cards, which comes from the country of the Saracens and is with them called **Naib**." The Arabian "divining arrows" are always made from a tree called Nabaa.

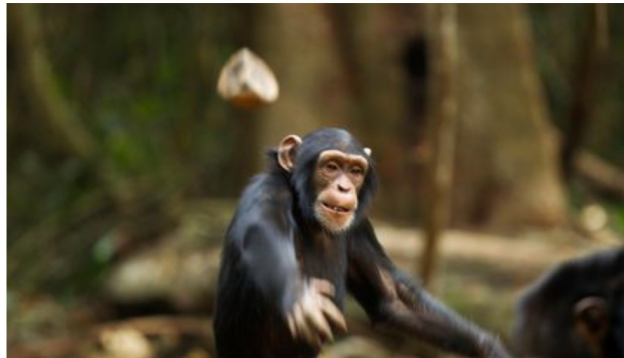
This little history, which is one of the earliest records of cards that were then no longer considered prophetic, has seemed to close all inquiry into the birth of games or their vehicle. No inquiry was therefore made into anything preceding this period. However, had cards been regarded as the survival of one of the most ancient of cults, connected with it by its traditions of prophesy or fortune-telling, the true story might have been unravelled centuries ago, for a study of the traditions, religions or superstitions of Africa and Asia would have revealed that Naibi (the name given at that time to cards) meant prophesy or revelation, and was inherited from the great "Writer on the Tablets of Fate," Nebo the prophet, the Assyrian god. The prophets of the Bible were called Nabi, and it seems to be no accident that

SMARTNEWS

Keeping you current

Chimps May Be Performing Rituals at “Shrine Trees”

Scientists think that chimps throwing and stacking stones at hollow trees may be evidence of early rituals



In this image, a chimp throws a rock at another chimp. But in West Africa, scientists think the animals may also ritualistically throw stones at hollow trees. (Anup Shah/Nature Picture Library/Corbis)

By **Jason Daley**

SMITHSONIAN.COM

MARCH 7, 2016

∴Interestingly, groups of chimps have been observed performing something strange which has no evolutionary basis: they pile rocks in the hollow of a tree, and sit around it, and do other things to that tree. Some of the researchers have called the pile of rocks “shrines,” and other researchers believe that what the chimps are doing is primitive “religion.” Could this be the case? It’s too early to make an opinion, as this observation is still fresh. But it is interesting.

Nov. 26, 2018 / 8:24 AM PST

By Jane C. Timm

Democrats won the House with the largest margin of victory in history for either party, according to NBC News election data.

∴It's disappointing... but expected. Not since Nixon have the 'Democraps' gained so much territory and gain such majority! A couple years ago I said that Merkel [of Germany] is the best thing that ever happened to the Far Right. The reason is because she and her Leftist Stooges and their Liberal policies - specifically regarding migrants and immigration - fucks up Germany and Europe, to the point where more and more European folks become agitated and psychologically distressed. When you have a lot of people agitated and distressed, they seek each other out and form groups out of frustration and try to do something about the situation.

The opposite is thus also true: when you get a guy like Trump, who is supported by the populist Right here in America. You end up with conditions that upset the Left and their Liberal sensitive cunts. And so, the Left will become agitated and psychologically distressed, then ban together to try and change the situation. And so we see the Democraps take sweeping power on Capitol Hill.

The situational fact about Europe and America is that they are NOT YET ripe for a Rightist Uprising. We have to wait a couple more decades patiently. In the mean time, we - of neither side - have to bite the bullet and support Leftists getting into positions of power and policy making. This sounds crazy, but remember the *Miracle of Merkel*.

Remember that it was Social Unrest in post WWI Germany - brought on by a very weak economy - that helped galvanize the Nazi party and helped fuel their rise to power and victory. We want that social unrest: it greatly agitates the populous [common dummies]. It's the common dummies [the Mob] and their Mob Emotions, that is the Weapon of the Wise "Revolutionarian." This Equation or pattern repeats in every social uprising:

Mao's Cultural Revolution was led by a group of old people, but the actual groups of people doing the revolution [re: killing people] were teenagers. The Khmer Rouge likewise, where you had the old party-liners run the show, talking the emotive rhetoric, and the actual group of people revolting and killing [2 million people in total] were angry teenagers blessed by the Khmer Rouge with weapons. The Red Revolution: A small group of Intellectuals talked the Communist rhetoric to a very agitated mass of peasants in Russia who had grown tired of being mistreated.

You can't have a revolution without the "people," and such people are the common majority. The common majority, are by Nature and Physis a Herd, an Unthinking Emotive Mass/Mob. It's a simple equation: 1) You need social dis-order in order to 2) agitate the common mass of people and then 3) when a large group of them have become agitated they look for direction and common purpose, that is when 4) you give them Ideology.

Ideology alone has never produced any revolution. The mass hysteria of the common folk does. It's always been this way. And so, therefore, being the wise people that we are, we have to wait for social dis-order. In the past, the economy gave us social unrest. In the near future - thanks mostly to global warming - mass migration will give us our social dis-order. Therefore, we have to be patient and wait. During our wait we brood and grow our numbers in the Dark, and we have to support Leftists and their Liberal Agenda: they fuck up the country, and will agitate the idiot mob in time. Because of global warming: massive migration is inevitable. The future looks beautiful!



...No, they are not Christians, or Jews. They are Mandeans, the actual spiritual and religious descendants of John the Baptist, who many during his day, believed was the Messiah. In the old days, they were known as "Johannite Christians." The Mandeans have an animistic weltanschauung.

Note the wooded cross they are using with the white cloth draped on it. That cross is called the Darfash, and it predates the cross symbol used [usurped] by Christians. Also note that their rites take place near rivers, since John the Baptist often worked around rivers also.

The Knights Templars encountered them, while they [the Templars] stationed themselves in the Levant during the Crusades. It is speculated - pure speculation - that the Templars were themselves Johannite Christians. And since the speculative mythos goes that the Templars became Freemasonry, that Freemasonry is a sect of Johannite Christians. Interestingly, both the Order of Knights Templar and Freemasonry are dedicated to Saint John the Baptist, and not to Jesus Christ.

This is one demonstration of how early Christianity built itself - created itself - out of earlier pre-existing memes, ideas, concepts, myths, etc. The cross has been used as a religious symbol by many races and cultures around the world, specifically by the Mandeans, before Constantine et al, adopted it as a symbol for Christianity. The mythos of Jesus, was taken from the mythos of Horus. The Chi Rho symbol used by Christians also pre-dates Christianity; being found on coins as early as 240BC. The Chi Rho symbol was also used by ancient Greek pagans.

The point is that Christianity - specifically Catholicism - ironically preserves bits and pieces of older ancient pagan traditions. This fact is visible when you go down to the folk-level of practice, where you study and observe folk Catholic practices, namely how country folk in rural areas venerate their local Saints, how they pray to them, offer those Saints food, say the Rosary as a means of cultivating psychic energy, so on and so forth.

There is a saying in my culture the old people say: "You will stumble upon that which you hate." This saying is true with Christianity and Catholicism. The Catholic Church hated pagans so much, they did whatever they could to eradicate it, including transforming local pagan and animistic spirits into Saints. If you want to know what ancient European paganism may have looked like in practice, all you really have to do is study folk Catholic practices.



..Can you see The Shape of Things To Come? It's too early now for the average Mundane to discern anything of concern. But those with half a brain can see that global warming - which is a celestial/solar phenomenon - will gradually turn Middle Eastern and North African countries into barren, desolate, land. Desolate here meaning Waterless! And so future wars and conflicts in such places will be fought over water. In fact, many researchers believe that the Syrian civil war has water at its core of conflict. Essentially, tribes fighting each other for access to and control of water sources. Not to merely drink mind you: they need water to grow food, to make money, to wield influence, etc.

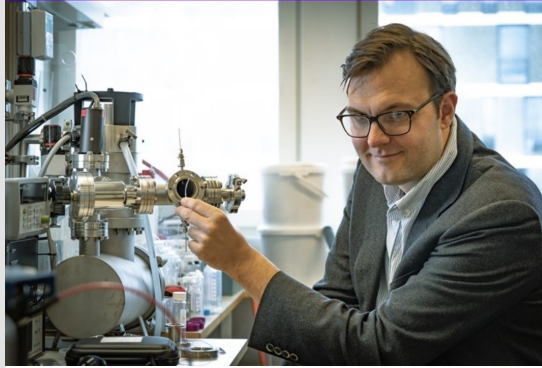
The next war in the Middle East could be fought over water as Iraq, Syria and Turkey scramble to assert claims to two vital rivers that run through the region, according to a new report.

Nabil al-Samman, a Syrian expert on international waters, made the case for an upcoming "water war" in an article published Friday by Saudi newspaper *Asharq Al-Awsat*. The article defines the term as being used to refer in the Mediterranean to "the use of water as a weapon in order to control its sources, or the diversion of water as a commercial commodity controlled by powerful upstream states for political ends." The piece outlines a decades-long history of difficult relations and devastating conflicts that have set the stage for a potential upcoming crisis between Syria, Iraq and Turkey.

Water wars: means many people will be displaced from such wars. On top of that: when the water dries up, all those millions of people will need to go somewhere. Where do you think they will go? To Europe.

Scientists are trying to bottle solar energy and turn it into liquid fuel

"A solar thermal fuel is like a rechargeable battery, but instead of electricity you put sunlight in and get heat out."



— Professor Kasper Moth-Poulsen holding a tube containing the catalyst in front of the ultra-high-vacuum setup that was used to measure the heat release gradient in the molecular solar thermal energy storage system. Johan Bode11

Nov. 4, 2018 / 3:01 AM PST

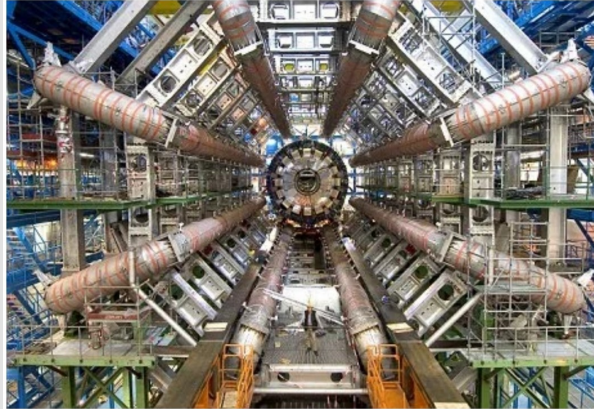
By Wayt Gibbs

What if we could **bottle solar energy** so it could be used to power our homes and factories even when the sun doesn't shine?

Scientists have spent decades looking for a way to do just that, and now researchers in Sweden are reporting significant progress. They've developed a **specialized fluid that absorbs a bit of sunlight's energy**, holds it for months or even years and then releases it when needed. If this so-called solar thermal fuel can be perfected, it might **drive another nail in the coffin of fossil fuels** — and help solve our global-warming crisis.

..In some previous issue of Nexion Zine, I wrote a sci fi story about Custodian robots who drink 'liquid light' out of bottles. It seems as though real scientists are trying to create just that. Except their concept is slightly different. At any rate, the actual point is that everything evolves, including the ability to create and utilize energy. Which means that oil, or fossil fuel, as well as electricity will one day be outdated. In its place will be Photonic Energy and Photonic Current. It will happen. When it does, we will have an inexhaustible source of photonic energy: the sun.

Scientists from Cern, the Swiss home of the Large Hadron Collider, sent another beam of subatomic particles over 450 miles to a laboratory in Gran Sasso in the Italian Alps.



Breaking the speed of light... again: Scientists from Cern, the Swiss home of the Large Hadron Collider (above), sent another beam of subatomic particles over 450 miles to a laboratory in Gran Sasso in the Italian Alps - with amazing results

And after running the modified follow-up test 20 times, they recorded exactly the same results as before.

According to Albert Einstein's 106-year-old theory of special relativity, nothing can travel faster than light in a vacuum because its particles have no mass.

∴ Again, the speed of light has been breached. And again - as expected - it's treated like no big deal. It's pretty much ignored. The most the Materialist Scientists who worship Prophet Einstein will do is re-spin their precious doctrine of Relativism.

Faster than light locomotion is possible: if that which is trying to move at faster than light travel has no mass, or seems to have no mass. Seems, is the functioning word.

What Postmaterialist Science needs to do is figure out what exactly gives an object "mass." An object, on an atomic level is mostly space... like a sponge is mostly space which can be filled with water. If you tie a string to a sponge, and drag that sponge by the string in water, you will feel a buildup of mass in the sponge. Something that permeates everything acts analogously like this medium of water with objects. Ether, in the old days was explained to behave like a fluid. If we spin a bottle of half full water [or your washing machine], the force of the spin pushes the water to one side of the bottle: interestingly, we experience the same thing happen when we spin an object, where the centrifugal force pushes gravity out, as if gravity behaves like a fluid in such conditions. And so, Ether, Mass, and Gravity are all related to each other.

Like I wrote in some previous issue of NZ, the key is to figure out how to "cloak" the mass of an object so that the object seems to not have mass. In order to travel at light speed, we have to organically understand how and why photons travel at such speeds, and then mimic a photon as best as we can.

Ether is affected by sound waves and strong magnetic/electric fields. Perhaps such - in the future - can be used to create a "force field" that can enclose an object, thus cloaking its mass. Like enclosing a sponge on a string inside of a bubble of air: the water doesn't fill into the sponge.



Notes On Mayombe

Being a new initiate of Kongoria isn't as romantic and idealistic as you would assume. You don't get an nganga, you don't get taught super sorcery and mighty magic. You start from the bottom and work with the basics. And I mean the very bottom: you mop the floor of the ceremony room, clean up blood and animal poop, bag up the dead bodies, fetch needed things during the ceremony, run errands for your House Elders, fill up buckets with water, help make mamba, etc. I wouldn't have it any other way. It's the only way to acquire Culture and Tradition. And you start with the very, very basics of Mayombe proper, here meaning the branch Mayombe. Mayombe proper is very traditional regarding Kongoria. And so, you're House Elders will tell you: "There's no sense in getting cut into traditional Kongoria if you aren't going to learn the Kongo language, so go get a Kongo dictionary and learn that language!" I did as I was told, I love any institution that is strict with its ancient Traditions, and so I happily spent \$50 on a big fat 750 page Kongo dictionary.

This dictionary is special! It was published in 1887. It's a lexical inventory of the Kongo language, as it was spoken by the Bakongo of that period in time. A snapshot of what their language looked like in 1887. Why is this dictionary special you might wonder. Well, because - I love history and I had already taken classes about the history of the Kongo - the mid and late 1800s was the point in time when the most people from the Kongo were captured and brought to Cuba and adjacent regions. And so, the Kongo language of 1887 reflects the actual language these people spoke and brought with them to Cuba! Another thing that makes this dictionary actually special is that the words collected in this dictionary was gathered by Christian missionaries from Europe. This is a good, because such missionaries are very meticulous about learning and recording other people's language because they want to translate their Holy Bible as best as possible into such indigenous language.

The dictionary is even more special to me specifically given that I understand the role language plays in a culture and people's weltanschauung. Language influences how we perceive our world, and thus, it is a reflection of our cultural world-views and world-model and beliefs. This dictionary is a preserved snapshot of the worldviews and beliefs of the Bakongo of that time frame, what worldviews and beliefs they brought with them to Cuba. And so if you ask the questions: "How did Palo Mayombe come into being? What did it originally look like in context to historical time frame? What exactly did the Bakongo bring with them to Cuba which became Palo?" The answers are preserved in this dictionary!

Interestingly, like the Khmer language, the Bakongo people of 1887 did not have any word for "Deities," or "Religion" or "Holy" or "Church" and so on. They were historically Animists. The typical Mundane Occultnik Westerner might not understand what Animism is and how it differs from academic paganism to fully appreciate what it means to be a race of animists.

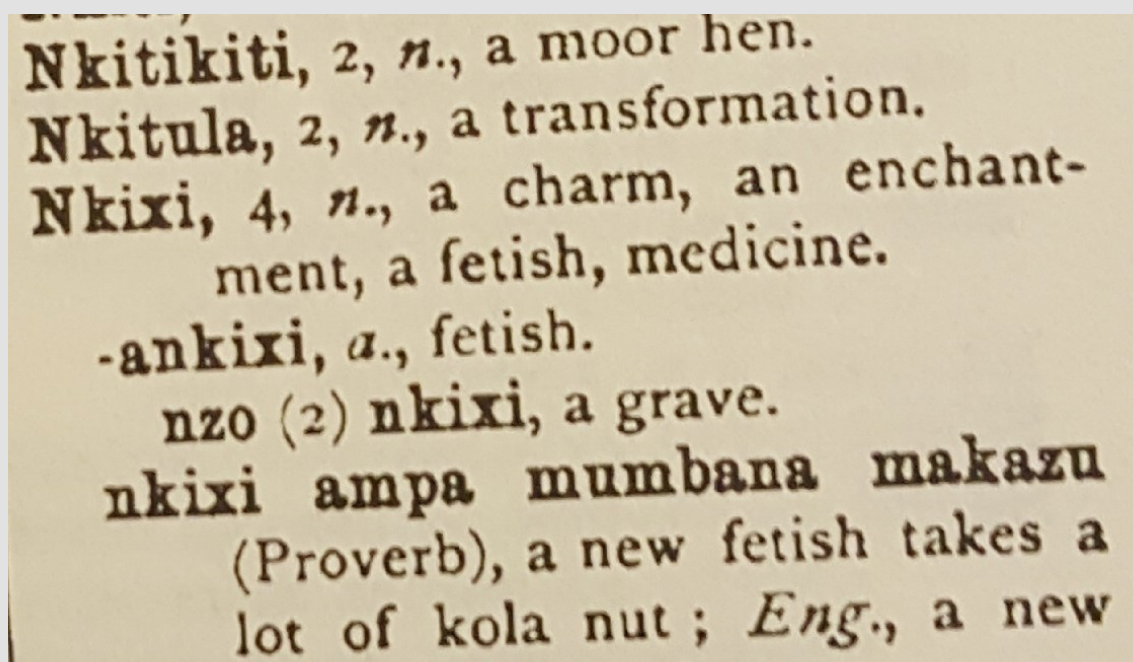
“Academic Paganism” is the so called “pagan” religions academia teaches you about such as the ancient Greek religion with their pantheon of Gods and Goddesses. Such as Rome’s Deity Jupiter, and the Deity Mars, and Venus. Up North you have Thor and Freya. All those gods, goddesses, and deities have their own myths, legends, and stories, etc. That’s academic paganism. And academic paganism actually are institutionalized City-State religions; meaning they are established religions of a civilization, meaning they are primitive systems of politics.

A state religion is a religion used by a the state to influence and control the populous. A good example would be Islam and Middle East countries. Another example would be Catholicism during Christendom. Another example of State Religion: Why is the monarch of the United Kingdom also head of a Church? And state religions evolve. Today our States are secular, and so “political parties” are the secular state religions of our modern era. The Nazi Party and Communist Party are fine examples of secular State Religions, both are heavily laden with rites, rituals, and ceremonies, and even holy books and saints and prophets. The religions evolve, but they are all still religions, because the human mind is the common denominator, and we are by nature Religious in psychological makeup.

Animism is not academic paganism, and it’s not state religion, and it’s not even a religion, because it’s more primitive than religion. The best example for a Westerner is Native Americans. You can’t call what the Native Americans had as “paganism,” because what they had and have is far more primitive than paganism. You can’t go into the Amazon jungle, pick any tribe, and call what they have to be “paganism.” You can’t go to Papua New Guinea and pick any tribe and call the shit they are practicing “paganism” where they have a pantheon of gods. Animism is more primitive and older than institutionalized state religions.

Same with my own indigenous Asian cultures. It’s not so called paganism we have, it’s more primitive. So primitive, we don’t even have a name to call it. No animistic culture on earth has a name to call their animism, in the same sense that a fish does not have a name to call water, because the fish don’t even know they are living in water. In my own ancient indigenous cultures, there are no pantheon of gods and goddesses. Aside from the Buddha, there is just the belief in Spirits. The spirits of your ancestors, and the spirits of the landscape and there is supernatural phenomena associated with such spirits . That’s animism. It’s simple and primitive, and beautiful.

Let’s see what an “Nkisi” originally meant to the Bakongo people who were actually brought to Cuba as slaves:



Nkitikiti, 2, n., a moor hen.
Nkitula, 2, n., a transformation.
Nkixi, 4, n., a charm, an enchantment, a fetish, medicine.
-ankixi, a., fetish.
nzo (2) nkixi, a grave.
nkixi ampa mumbana makazu
(Proverb), a new fetish takes a lot of kola nut; Eng., a new

It should be noted that the ancient Bakongo did not have a written alphabet, and so the Portuguese gave them one eventually. Thus, the alphabet of Kikongo is essentially Portuguese. And so, the letter [x] is pronounced as a [sh] as in the Portuguese. For example the Quimbanda name “Exu” is pronounced as “Eshu.” The White Spaniards in Cuba were not able to say the [sh] phoneme right, and so they called an “Nkishi” an “Enkisi” or “Inquisi.”

Originally, an nkisi was a fetish, or a magical charm. Whenever you see the use of fetish objects, you are seeing Animism proper. It is universal to all animism, on earth, to use fetish objects. What exactly is a “fetish” though? A fetish is this:

The Portuguese adjective is from Latin *facticius* "made by art, artificial," from *facere* "to make, do, produce" (from PIE root **dhe-* "to set, put;" compare French *factice* "artificial," restored from Old French *faitise*, from Latin *facticius*). Via the French word, Middle English had *fetis*, *fetice* (adj.) "cleverly made, neat, elegant" (of things), "handsome, pretty, neat" (of persons). But in the Middle Ages the Romanic derivatives of the word took on magical senses; compare Portuguese *feiticeria* "sorcery, witchcraft," *feiticeiro* "sorcerer, wizard." Latin *facticius* in Spanish has become *hechizo* "artificial, imitated," also "bewitchment, fascination."

The specific Portuguese use of the word that brought it to English probably began among Portuguese sailors and traders who used the word as a name for charms and talismans worshipped by the inhabitants of the Guinea coast of Africa. It was picked up and popularized in anthropology by Charles de Brosses' *"Du culte des dieux fétiches"* (1760), which influenced the word's spelling in English (French *fétiche* also is borrowed 18c. from the Portuguese word).

Any material image of a religious idea is an idol; a material object in which force is supposed to be concentrated is a Fetish; a material object, or a class of material objects, plants, or animals, which is regarded by man with superstitious respect, and between whom and man there is supposed to exist an invisible but effective force, is a Totem. [J. Fitzgerald Lee, "The Greater Exodus," London, 1903]

A fetish is any object or item that is imbued with numinous or divine or supernatural [spiritual] or magical or sorcerous force/power. The minor contention I have with Western scholars is their habit of interjecting their subjective interpretations of such Animistic cultures and their fetishism using either their “learned” materialist world-model or their sanctimonious Christian world-model. For example, I do not agree with the use of the word or concept of “worship” in conjunction with fetish objects, because, I myself, being born and raised in an indigenous Animistic culture that practices fetishism, know that me and my people aren’t ignorant people where we worship boar tusks and magical amulets like gods and deities or like how Europids worship Jesus. I also dislike the use of the word “superstitious” to explain what a fetish is, because that’s an materialist/sanctimonious outsider’s subjective interjection; it’s pejorative in tone.

A better term to use - for its shade of meaning - is “veneration.” For example, during the funeral ceremony of a US President, you will see secular/state rites and rituals where the coffin of the dead president is carried to the hearse by military personnel, and you will see the flag of the United States in prominent position, held up high. That flag is being “venerated” or “honored” because of the things it represents as a symbol. Nobody is “worshiping” that flag, as if a Jesus or Zeus is inside that flag. An “Nkisi” is the same thing as a “Totem,” as you can see. What exactly is a “Totem?” It’s this as Wikipedia briefly explains:

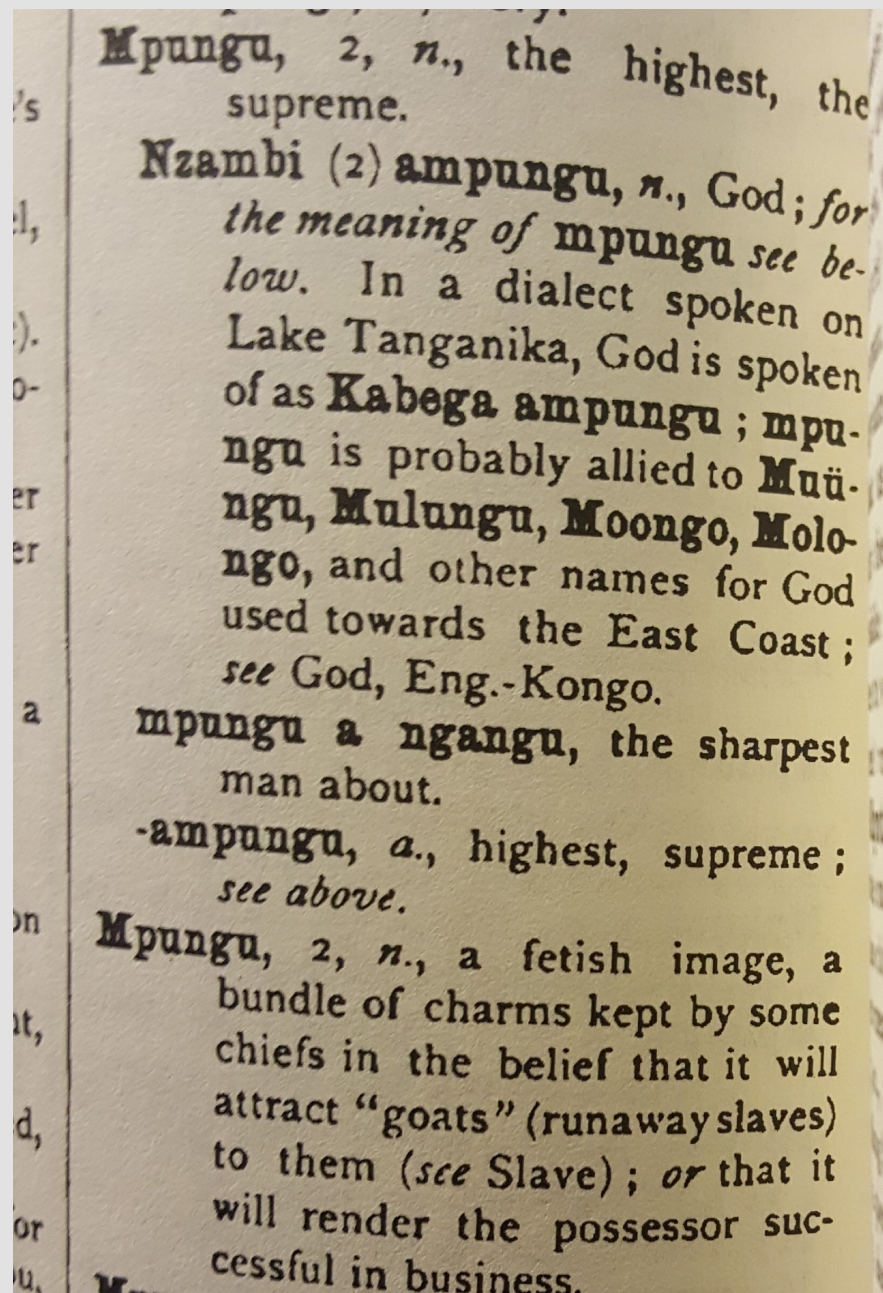
A **totem** (Ojibwe *doodem*) is a spirit being, sacred object, or symbol that serves as an emblem of a group of people, such as a family, clan, lineage, or tribe.

While the term *totem* is derived from the North American Ojibwe language, belief in tutelary spirits and deities is not limited to indigenous peoples of the Americas but common to a number of cultures worldwide. However, the traditional people of those cultures have words for their guardian spirits in their own languages, and do not call these spirits or symbols "totems".

Contemporary neoshamanic, New Age, and mythopoetic men's movements not otherwise involved in the practice of a tribal religion have been known to use "totem" terminology for the personal identification with a tutelary spirit or guide.^[1]

Most of us know that a "Totem" - fetish objects of Native Americans - are not idols of pagan deities or are things those Native Americans are worshipping, as if they were a bunch of ignorant fools. We all know that about Totems; we all know what a "totem animal" means. People even have the decency to know that sometimes a Totem is a Symbol of a people; exactly how the flag of America is a totem of the American people, exactly how Queen Elizabeth is a totem for the British people: nobody is worshipping that flag or the Queen; we all know this. We may pay our homage, our honor, our respect, our veneration, our reverence, to such flag and such Queen, but nobody is worshipping anything or anyone, and it's not "superstitious." But when we call a Totem a "fetish," people and scholars get goofy and silly, calling the shit "superstitious" and "idol worship." They are the same thing in essence and denotation. An Nkisi is a Totem is a fetish. Let's leave the word "worship" in the domain of religion proper.

Let's see what the word "Mpungu" meant to the Bakongo who were brought to Cuba during the mid and late 1800s, which was the peak of their transplantation/enslavement from Africa to Cuba:



So we see that "Mpungu" had two main senses [meanings/usages]: first it mean "The Highest/Supreme." Note the presence of the definitive article. In the first sense, "Mpungu" is exclusively used as a descriptor of Nzambi [God] rendering the such as "God the Most High. The first sense has Definitive [not infinitive] meaning. Definitive meaning we are referring to one singular definite thing

and not many things or a random undefined thing: the man [definitive] verses a man [infinitive]; the country [singular definitive] vs countries [plural infinitive]. Thus, from the contextual sense/meaning of the term “Mpungu,” we see that the original Bakongo were Monotheists in weltanschauung. Nzambi Ampungu is the only God, the Supreme.

All animist cultures will in time develop the understanding that all spirits are emanations of a “great single spirit.” In modern terms, we’d call such “the universal or cosmic spirit.” Back in very ancient India, the indigenous animists of the subcontinent had the concept of something called the “Purusha” which they believed was the great single spirit from which all spirits came and are connected to. “Purusha” means “Person” and also “Self.” In other words, Purusha was the Great Self, the Universal Self, the Cosmic Self, and each of our individuated souls/spirits are a microcosm, a fraction, of that Great Self. In time, the Vedic Brahmins usurped the concept of “Purusha” and transformed Purusha into the god Brahma. That’s where the concept of Brahma comes. Purusha, in very ancient times, never meant anything holy or special, it just means “person” and “self.”

In fact, our Khmer word “Pros” meaning “Man,” and “Boy,” comes from the word “purush(a)” [the final /a/ is an inherent vowel of the /sh/], where the word “purush,” as stated, simply means “a person.” Even in my own animist culture of SouthEast Asian, we believe that there is only one God, it has no name, no mythology, no face, it’s vague, we just know that there is only one God. God is the wrong word to use. In Khmer the word we use to refer to what English calls “god” is “Preah,” [“Prah” in Thai]. Preah actually means “Venerable,” “Reverent,” “Honorable,” “Numinous.” And, as a noun proper, simply means “that which is worthy of reverence.” The word “preah” itself actually derives from [a corrupted permutation of] the Pali word “Vana” which means “honorable” and “venerable.” There is - in actuality, as with the case of most animistic races and cultures on earth - no word or term for “god” in Khmer. Anything worthy of reverence is a “preah,” like: preah-raj means a “king,” preah-rajini means a “queen,” preah-soriya means the “sun,” preah-mida means “mother,” preah-pita means “father,” preah-chan means the “moon.” And so on. And so all spirits, and all things that are preah, are emanations of one single Preah, one single “God,” like drops of sea water are all just the Ocean itself in tiny parts, fractions or fractures of that single great Ocean. And in Palo and Bakongo culture, that single great Ocean is actually called “Kalunga,” the great Ocean of spirit/life, which makes up half of what Nzambi is. The other half of Nzambi is the manifested world.

So, the second sense/meaning of Mpungu, we see, is a fetish charm, which then means the same thing as an nkisi, a totem. These are what actual fetish objects look like, from my family’s altar:



They aren’t pagan idols, you don’t worship them as if they were gods. They are just bones, antlers, tusks, Buddha charms, and so on. They’re imbued with “something,” magical or like sorcerous force/power. You don’t wash them. You feed them incense regularly, and once in a while you make a bowl of mantra water, and then you put them in that mantra water for a while so they can “drink” that holy water and get charged. That’s the only time they should ever touch water. So you chant mantras in Pali, to them, feed them, and take care of them, and in return, the spirits in those fetish objects takes care of you, by protecting you, healing your ailments, and so on and so forth.

Regarding the chanting [mantra/mambo]: the primary power of the chant is in the Vibration the words we are uttering make. All physical things beneath their macrophysical materiality are Vibrations of Ether. The secondary power of the chant is the Psychic force [the intention] discharged by our psyche, which impregnates or imprints the Vibration our words are uttering. Only lastly are the meanings of the words we chant meaningful or useful: such denoted meanings helps program our psyches [the source of our psychic force] to discharge a certain set or chord of psychic force. Like playing a piano and playing certain cords. The cords influences the music and rhythm, and the rhythm makes the people dance a certain way. And so, we do the chant in our respective ways and in our respective sacred languages, and the vibration of that chant gets imprinted with cords of psychic force, and the meanings of the words we chant is what produces the chords in our psyche, and then the spirit in that fetish object feels that vibration and the psychic intention in that Vibration, like music etched on a vinyl record, and the spirit understands what you want it to do, because Psyche is universal and psychic impression is the universal language.

Fetishism is pure animism, it is an aspect of animism proper found in every indigenous race and culture on earth. And so, wherever you see the use of fetish items or hear about such usage, you are encountering an animist race and culture. Which means that the ancient Bakongo people who were brought to Cuba were indeed animists. Their animism is reflected and verified in historical data, as well as in their language, preserved in this dictionary, where they used the words Nkisi and Mpungu to mean fetish objects, fetish images, and fetish items. So we know that the ancient Bakongo who were brought to Cuba were (1) Monotheistic in weltanschauung, and (2) animists. Historical data and their language verifies as much. But then we read this contradicting data in Wikipedia's article on Palo:

A certain number of spirits called *Kimpungulu* (singular: *Mpungu*) inhabit the *Nkisi* (sacred objects; also spelled *Enkisi*, *Inquice*, or *Inquise*). *Kimpungulu* are well known in name and deed, and are often venerated as spirits with anthropomorphic qualities. They are powerful entities, but they are ranked below the Supreme Creator *Zambi* or *Nzambi*, making Palo a *henotheistic* religion.

That Wikipedia article is silly. They misunderstand what exactly a fetish/totem is. And they are unaware that both the word Nkisi and Mpungu mean a fetish object. There are spirits in Nkisis, but they are not so "powerful" where they "rank" below Nzambi, making Palo "henotheistic." That's just silly.

But this silliness is taken further by other branches and houses in Palo where they have invented the concept of "Mpungos." First of all, there is no such word as "mpungo" or "mpungos" in African Kikongo. African Kikongo grammar doesn't use an "S" suffix to denote plurals. The word itself [mpunpos] is purely Cuban in origin. And African Kikongo isn't like Spanish, where you can change the final vowel - hijo/hija - and have the same meaning but different genders. If you change any vowel in a Kikongo word, you have made a new word altogether. Nso and Nsa in Kikongo are two very different words. So there is no such word as "Mpungo" in the entire African Kikongo language; and certainly not "mpungos."

In these other branches and houses of Palo - and I apologize for being political and divisive about this - they have been inspired by Nigerian Santeria and their Orishas, and even by Haitian Vodou and their Lwa, where they have created for themselves a pantheon of pseudo-deities called "mpungos." Furthermore, there is a one-to-one correspondence between each "mpungo" and each Orisha. For example, the "mpungo" Watariamba corresponds with the Orisha named Ochosi [the Yoruba god/deity of war]. Like how the Greek Ares corresponds with the Roman Mars. Nigeria and the Congo have nothing to do with each other. The Yoruba people and the Bakongo have nothing to do with each other. They are both beautiful cultures and ancient traditions, but why the admixturing?

The concept of an "mpungo" or "mpungos," is not originally Bakongo and is not therefore Traditional. The Bakongo were not polytheistic pagans like the ancient Greek and Romans were. None of the names of any of the so called "mpungos" are found in the African Kikongo language. The other houses and some branches in Palo will say things like: "my mother is Mama Chola," or "my father is Lucero," there is no such thing as this for the original Bakongo. There is something in Santeria called the 21 paths of Elegua; and since many other Palo houses and branches are heavily influenced by Santeria, there is now the 21 paths of Lucero [the "mpungo" Lucero and Elegua being correspondences of each other]. There is no such thing. The 21 paths of Lucero is a Cuban invention and has nothing to do with the beautiful, original and historic animism of the Bakongo people. Animism is not academic paganism.

If you didn't know any better, after reading the internet and Amazon books about Palo Mayombe, you'd think Palo Mayombe was

like Santeria, with a pantheon of deities who are worshiped [along with Catholic Saints], and we pray to them, supplicate to them for their magical blessings, and so on. That is not Palo Mayombe proper. Mayombe proper is monotheistic, there is only one God: Nzambi Ampungu, God the Most High. And Mayombe proper is animistic through and through. It is not paganism as such term has come to be understood via hundreds of years of the inquisition and via materialist academia. And that's the whole problem: we people of today - especially the average Westerner - does not know and understand the difference between animism and "paganism."

One of the points I'm trying to make is that the ancient animistic culture and spirituality of the Bakongo and Kongoria is beautiful and powerful in and of itself: so why corrupt that beauty and power? Why corrupt that ancient Tradition? By mixing that beauty with outside influenced such as Santeria [and with modern Western pop-occult shit]. If you liked Santeria - and Santeria is itself a beautiful Tradition - why not get initiated into it? Why mix and corrupt shit? What is more valuable: pure 24k gold, or 14k gold which is mixed with worthless metals? What's more powerful: a full cup of wine, or a cup of wine mixed with water? The branch known as Palo Mayombe is the oldest branch in Palo. It is Traditional and many of our Houses are Orthodox, regarding Bakongo monotheism and animism. To be fair: in Cuba, many tribes and their Palo traditions did evolve. All culture and tradition and religion evolve over time. And so, in Palo you do have many traditions [those other Ramas] which evolved near Santeria, and their traditions became fused with such Santeria stuff. Given that fact, when we are talking about such evolution, where you end up with something mixed: are you getting something as close to the original thing brought to Cuba by the ancient Bakongo? No.

The Paganus

So what exactly is the difference between animism and paganism? Well, before we can know the difference, we actually first must learn what exactly is meant by the word "Pagan." The word "Pagan" is used by two relatively recent institutions: the Catholic Church and Academic Institutions, and so we have look at how each institution uses and utilizes that word.

What is the Catholic Church? Contextually it is the religion which Emperor Constantine made the official religion of his Roman Empire. So what exactly is an empire? We have to be exact, so we can do our research. I hate being vague, and I hate people who are vague. People who are vague are like psychics who never make specific predictions: if they made specific predictions about the future, and those predictions doesn't come true, the psychic loses her reputation and goes out of business. Vague people are playing mind games, where they are very careful not to use specific language, so that way they can equivocate to always look right. I hate people who are vague. So I have to be specific and pedantic.

What is an empire? An empire is one single race of people who use their military might to conquer and subjugate other races and then put those other races under their racial governmental control. Hence: the British Empire. What exactly was the British Empire? It was the British people of the United Kingdom who during the 1600s went around the globe killing, raping, genociding Africans, Asians, and Ameridians, taking their land, and placing such other races under the control of their British Crown and government and forcing such other races and people to adopt their religion and culture and language. So back then, if you were an African, or an Asian, or an Indian, or an Aborigine [Australia] and you were a subject of the British Empire: were you yourself British or equal to a British person? No you weren't. You were a Subject: a person under their dominion.

So when we say "Roman Empire," what exactly do we mean Objectively? We mean an ethnic group of people originating from the city-state of Rome and adjacent region, who grew in military might, who conquered the Italian peninsula, and thence, over the course of several hundred years, progressively subjugated all other races, cultures, and ethnic groups in Europe.

So now, when Roman Emperor Constantine made Christianity [Roman Catholicism] the official religion of said Roman Empire, what exactly do we mean Objectively? We mean to say that Constantine and his government and the Catholic Church that would emerge would force the indigenous population of the European Continent to adopt Christianity or be killed.

And so, now - we're getting there, it's building up - what exactly do we mean by "indigenous population" of Europe? We mean to denote all races and ethnic groups that were not ethnic Romans from the Italian peninsula dwelling in the continent of Europe and the British islands. Like what? Let's be even more specific and name a few indigenous people of Europe: the Gauls, the Celts, the Franks, the Germanic tribes to name just a few.

Now that we have specifically identified the "indigenous population" of Europe, we can now ask the question: What religion or spirituality or culture were these indigenous Europeans practicing before the Roman Empire and its Roman Church forced them to

be Catholic/Christian? It's a simple answer which is verifiable by historical data: they were Animists. Recent data uncovered by researchers shows that the ancient indigenous population of Europe were indeed animists, and more such data will continue to come during the next two decades.

That such indigenous ancient Europeans had fetish objects, believed in spirits of the landscape, used magic and sorcery, used witchcraft, used shamanic trance states to commune with spirits, venerated their ancestors, shows that their ancient animistic cultures were indeed the same in essence as all other animistic cultures on earth; including my own. We already know that the Druids - for example - were animistic Celts practicing shamanism, magic, sorcery, sacrifice, etc.

And so, when Christianity lost its political power in Europe, Science took over, and Academic Universities began to use and abuse the term "pagan," and "Paganism." How so? Well, some of these Academicians would study and research Classical European civilizations such as ancient Greece and ancient Roman, and even ancient Egypt, and they would often refer to the cultus, the rites, and religion of such classical civilizations [city-states] to be "Pagan." And in that instant, that word "Pagan," the way Academia uses the term, becomes an Oxymoron. Why is it an Oxymoron? Because of this:

[Being Etymological Meaning of Pagan]

*From late Latin 'paganus,' 'pagan,' in classical Latin meaning "villager, **rustic**," used as an adjective to mean "**of the country**, or a village," from "Pagus," meaning "**country people, rural district**."*

[End Etymological Meaning of Pagan]

So now here's the Oxymoron: you have some scholars and academicians who study ancient Greece and ancient Rome, and they see those giant temples and giant statues of gods like Ares and Venus, and so on, and they say that's "Paganism," that's classical paganism right?

But, let's put things into proper context: visualize yourself standing in the middle of the ancient City of Rome for a minute. You are standing in the ancient world's hugest and most advanced METROPOLIS... and you see these gigantic, majestic temples dedicated to gods like Jupiter, and Mars, and so on... and you see all these citizens of that great METROPOLIS worshipping these city-state gods, performing their rites and so on... and you say to yourself in awe and wonderment: "Wow! What a magnificent and HUGE METROPOLIS. This is truly pagan... truly rustic, of the country indeed. I've never seen so many millions of country folk live inside the world's largest METROPOLIS like this before worshipping their metropolitan gods. Just wow! This all reminds me of the little Hobbit village of 1000 folks I came from way back in Great Britain! You know, the one by that one forest, in the rural district, in the Shire out in the middle of nowhere, a few days horse ride from any incorporated city, and all the simple Hobbit spiritual things we do like talk to tree fairies, chat with elves, and carry magical fetish rings in our pockets!"

Does that make any sense to you? Is that logical to you? To be using a word [pagan] which means to denote something rural, something rustic, something way out beyond a city in a province or region that is empty field and filled with forests to refer to the organized religion of a metropolitan city-state? It makes no sense to me?

If you were a citizen of the ancient city-state of Athens, and you were talking about the rural folk way out in the country side, what exactly were you talking about? You were talking about the feral, uncivilized tribes of people that live near the forest or in the forest and mountains, who live off the land, hunt for their food in the forest, fish for fish in the rivers and lakes, and get their medicine from the forest. Those people don't give a fuck about your established city-state, or the laws you pass, or your democracy, or your philosophy. They got their own ancient shit. Like what? Like Animism. Those feral tribes and their way of life were the "paganus," and their way of life, their spirituality was Animism. If you genuinely want to know what the pre-Christian Old Ways of Europe were like, all you have to do is buy the book "Wilder Mann," look at the pictures, and ask yourselves why ancient Europeans dressed up like that: and start from there. You'd be learning about your own ancestral people and culture, minus all the narratives of Christianity and materialist scholars. And then you will gradually see, how beautiful Animism is.

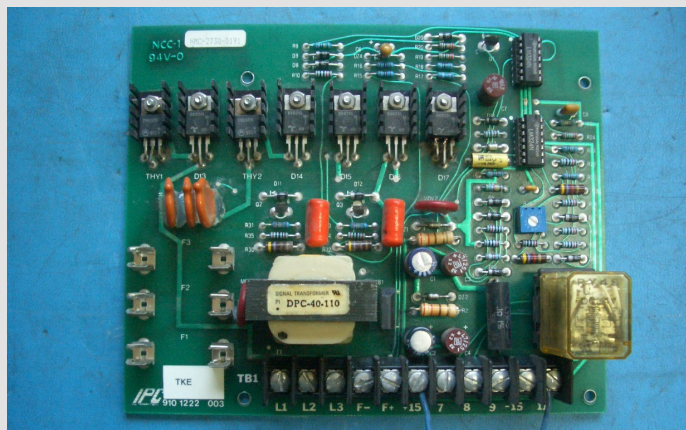
Animism existed before the creation of the city-state, before organized religion. Every indigenous people are by default animists, including the ancient pre-Christian people and cultures of Europe. That's Animism. It's ancient. It's universal. And it's beautiful. It is humanity's original "spirituality," and still exists as such to many cultures and races around the planet. Palo; whatever branch; is one such ancient living animistic Tradition. It's a beautiful ancient Tradition. That beauty shouldn't be corrupted. It should be preserved, and passed down to the next generation.

Notes On Magic

∴What is magic? Simply stated: Magic is “Spiritual Technology.” What is “technology?” Technology is the “Harnessment of Force or Power.” What is Force/Power? Force/Power is energy required to manipulate a given environment for causal ends.



What is “Mechanical Technology?” Mechanical Technology is the harnessment of classical Newtonian energy [kinetic energy] to manipulate a given environment for causal ends. Such as what? Such as a windmill. What type of energy [force/power] does a windmill harness? A windmill harnesses the kinetic energy of the wind. The windmill’s big fan is spun by the wind, which turns a large pole or mast. The mast itself turns a big round stone, which grinds wheat into flour. The causal end is the flour.



What is “Electronical Technology?” Electronical Technology is the harnessment of electrical power [electronic current] to manipulate a given environment [the circuit board] for causal ends. You see, the circuit board is the environment of the current of electricity being harnessed. And so every component on that circuit board simply manipulates that electric current in some way: Capacitors store an electrical charge to its given capacity, and then discharges that electric current. A transformer takes that electricity, and magnifies that electrical current via coils. A battery stores the electrons in a static state, until the battery is linked to a circuit, where then the electrons, as a current of energy, then moves out of the battery and into the circuit board. The causal end of electronic technology is diverse: televisions, radio, cell phones, so on and so forth.

In the future, there will exist Photronic Technology, which harnesses Photonic Current rather than electronic current. And so, understanding that each species of energy/force has its own method of harnessment, we can understand that Photronic Technology will utilize a different species of circuit board than an electronic circuit board.



What's acupuncture? Acupuncture is "Chi Technology," which is to say, "Lifeforce Technology." It harnesses Chi [Lifeforce] in a given environment [the body] for causal ends. Other types of Chi Technology would be Chi Gung and Tai Chi Chuan and Feng Shui. Chi Technology is a technology that is closest to "Spiritual Technology," because the energy of Chi is very closely related to spirit energy.

There is a difference between "Western acupuncture," and "Traditional Chinese acupuncture." What's the difference? The difference is that in the West, any random person can go to an acupuncture school for two years, learn the concept, and then open a practice, and poke needles into people's body. Western acupuncture is ineffective. Why so? Because the Western acupuncturist is not a Chi Master and has no chi. The whole point of the needle is that it is a medium of chi transference, where chi from the acupuncturist is transferred into the chi meridian of the patient, thus unblocking such meridians, or adding needed chi. In olden China and the Sinosphere, acupuncture was performed by an actual chi master [<https://www.youtube.com/watch?v=wYVdhKVb9WE&t=64s>]: someone who has practiced the cultivation of chi for decades via Chi Gung and so on.



So what is magic? Magic is Spiritual Technology. What's that mean? That means it's a method of harnessing spirit energy/force. What's "spirit?" First of all, a "spirit" is something all physical things have, from people to trees, to rocks and dirt to stars and the earth. Spirit is the "stuff" that all matter is made of. Matter is a condensation of spirit. Secondly, spirit is very closely related to Chi, which is Lifeforce, but spirit is more like the energy/force exerted by the psyche, which is to say "psychic force."

And so, spiritual technology is the harnessing of that spirit force/power in a given environment for causal ends. What is the environment of spirit? The given environment of spirit is the entire Natural World, because everything in the Natural World is a condensation of spirit.

So, just as with the other species of technology, there are different ways to harness this spirit energy. Such as? Well, for example such as the basic main ingredients that goes into an “nganga” in Palo, which is dirt and sticks. When you don’t understand the principle behind technology, its hard to understand what good dirt and sticks do. Like looking at the needles of an acupuncturist when you’ve never heard of acupuncture. Like a Medieval person looking at a simple electrical circuit, not understanding the basic principles behind electronic technology.

What good is dirt in spiritual technology? Well, dirt draws in a type of chthonic energy called “telluric energy” from deep within the earth. It’s why in the olden days, when you aren’t using your nganga, you bury it: to charge it up. It’s also why for a new nganga to be born, it needs to be buried for at least 4 months in the ground.

What are the sticks good for? Well, a tree has a huge root system that stretches into the ground. Those roots draws in that same telluric energy, and that energy is absorbed by the spirit of the tree, which then stores that energy in its matter [wood, branches, sticks, etc]. And so a tree or plant is like a battery in electronical technology. Here’s the cool thing: there are trees that are 1000 years old and older! Think about it: that tree has been absorbing and packing telluric energy into it smatter for 1000 years. That’s a lot of energy stored up. Many cultures around the world revere trees as being sacred and powerful spiritual beings.

That energy can then be “imprinted” by your psyche’s “field of intention.” Our Intentions produces a psychic field, charged with such intention. And so that field of intention is imprinted into that stored energy in the wood or sticks. When that energy is discharged, the energy is programmed to manifest your intention. That’s the basic principle of magic.

Sorcery is similar to magic, it uses the same spiritual energy, but differently. How so? Well, sorcery is when you actually interact with the spirit of a tree or of a river or of a dead person or of an animal or of a fetish object, and you ask that spirit to do something for you, such as heal your illness, bring you a girlfriend, help you get a new job, and so on. In return you offer the spirit something, usually in the form of a sacrifice, light [candle, oil lamp (as with Puja), incense], drink, food, chants, etc. So, it’s like hiring someone to do work for you. You pay the guy you hired, and he’ll do the work.

Something like an nganga is spiritual technology that uses magic and sorcery. The components that goes into the nganga can be used for magic, and the spirit in the nganga can be used for sorcery.

Other types of spiritual technology is the use of magical properties of plants and so on. Plants use different types of energies. It uses the force/energy of gravity, to strengthen its cellulose so it can grow high and tall. It uses solar energy via its chlorophyll. It uses chi, which is why plants have yin or yang energy, which makes them useful in traditional Chinese medicine. And plants [their spirit] also use psychic energy. Just like how people are born with a wyrd or certain aptitude or gift - like being good at playing music, being good at drawing, being good at sports, good at writing et - plants also have their own spiritual gifts, which is their magical property. Some plants have the magical property to heal you, some have the magical property to make people sick, some have the magical property of attracting to you a lover, some can attract to you money [wealth of whatever kind].

So here’s a generic example of putting together a “spiritual circuit board” from the Hoodoo tradition: you know that Quartz crystals magnifies psychic energy, like how a transformer magnified electrical current. So you put a crystal into a mojo bag to magnify your mojo bag’s energy field. You want to attract to you a girlfriend, so you would put into you mojo bag plants with magical properties that do that. On a small piece of paper ripped from a brown paper bag, you would write down your intention or desire. That piece of paper goes into the mojo bag. You would get oil, such as olive oil, put the oil into a small bowl, say a prayer or chant and ask God or whatever to bless the oil and charge it with the power to attract to you a girlfriend. The prayer or chant is simply a way to project your field of intention into the oil. Place the consecrated oil into a small container.

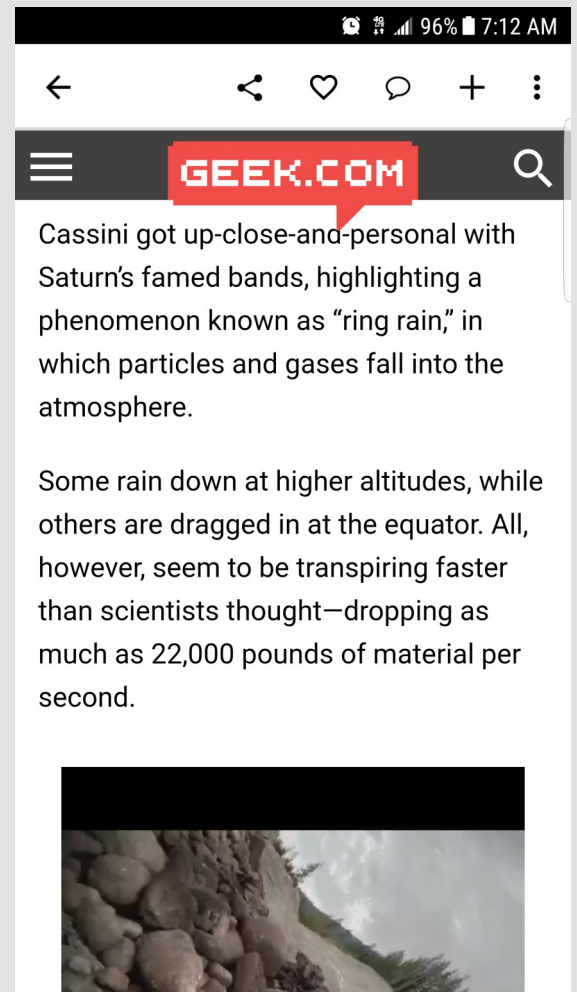
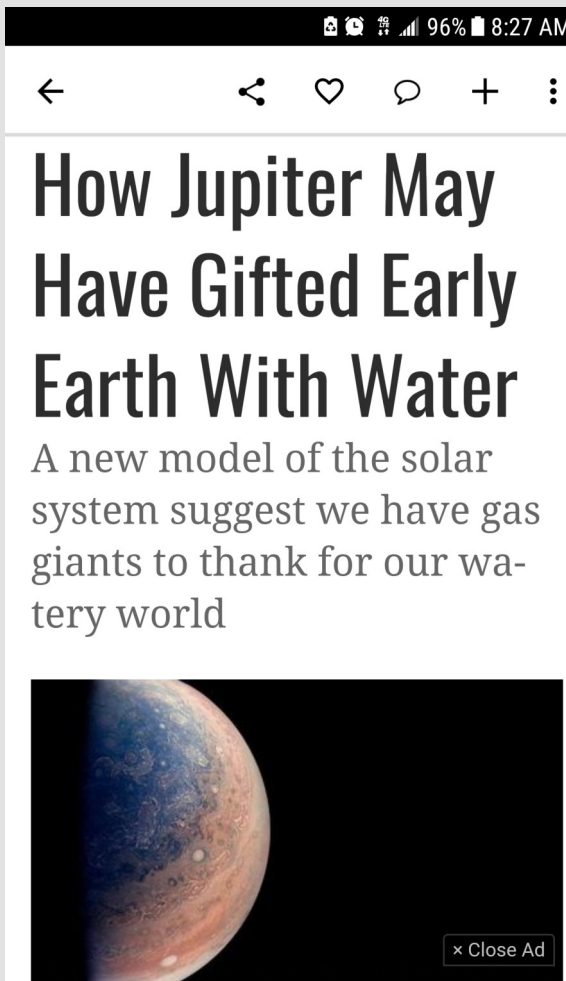
Wear your mojo bag either inside your bra or inside of your underwear, because nobody is supposed to touch it or see it, or the little spirit in that mojo bag is dead. Tell nobody about it, because if others think negative thoughts about your mojo bag, the energy of their thoughts and emotions will kill the little spirit in that bag. Every night, before you go to bed, you would visualize what you desire the mojo bag to do, talk to your mojo bag and tell it what you want it to do, then place your lips up against the mojo bag, and blow air into it three times. Every 7 days or so, you would feed your mojo bag drops of the oil. This is called “working your mojo.” You keep working your mojo like this until it has accomplished its mission. Working your mojo, in Chinese sorcery is simply called “cultivation.” You’re cultivating psychic energy, and adding that psychic energy into the mojo bag. The more you do it, the more the spirit in that mojo bag gets bigger and stronger, and more able to accomplish its mission. A “mojo bag” is a type of fetish item, and is actually universal, where it’s found in many animistic cultures around the world in different forms and variations.

∴ There is a quote from a book called “Jesus the Magician,” by Morton Smith, topical to this issue of Nexion Zine:

The common Greek word for “magician” in Jesus’ time was *goes* (plural *goetes*). It was usually, but not necessarily, abusive. Plato, writing in praise of the demon Eros as the intermediary between men and the gods, had said in the *Symposium* (202c), “Through him all divination is made possible, and the science of the priests and of the specialists in sacrifices and initiations and spells, and all prophecy and *goeteia*.” Here *goeteia* (what *goetes* do) is one special technique like the others named, a recognized and legitimate function. It seems to have been a sort of Greek shamanism, a form of mourning for the dead in which the *goetes* became ecstatic and were thought to accompany the dead on their journey to the underworld. Such *goetes* were evidently popular—their ability to “charm” their hearers (perhaps with songs of mourning, perhaps with descriptions of what they “saw”) was such that deceitful but persuasive speakers were called both “sophists” and *goetes*. (This may account for the use of both terms to describe Jesus.) *Goeteia* could also refer to physical magic. According to Herodotus, men thought to turn themselves into wolves may be *goetes* (IV.105). The followers of Euripides and Socrates, who detested sophistry no less than superstition, came to

It seems that historically, “Goeteia” was an indigenous species of ancient Greek shamanic practices, and thus an element of Greek animism. The “goes” [magician] entered a trance state [ecstasy] and traveled with the dead spirits to the underworld. We’ve already seen that the indigenous witchcraft of ancient Europe worked with their dead spirits in a similar shamanic manner. Here’s a Scottish account of this same practice:

In seventeenth-century Scotland, a young boy known as the “Faery Boy of Leith” took his drum each Thursday night (a night considered auspicious to the Celts) into the hills outside Edinburgh. The historical account reports that men and women from the nearby towns joined him to “pass through invisible doorways” into the faery landscapes where they feasted, danced, drank, and sang, then flew to far-off lands for more adventures before returning to Scotland and ordinary reality. The Scottish journeyers returned to their homes in the city and waited until the following Thursday, when they reconvened. It seems life was far from dull or dour in Scotland on Thursday nights! Modern shamanic practitioners, as well as tribal shamans from other cultures and centuries, would recognize in this practice the classic shamanic journey into the spirit world.



...This is exciting. I love this. I love making predictions, and seeing confirmation slowly come forth. It's like playing chess with science! So, the earth has a big problem: it has a huge ocean. And we don't know where all that water came from. The old hypothesis and formerly prevailing "theory" was that asteroids brought water to the earth. This theory was tested a few times by studying ice samples from various asteroids and comets: the ice on such things is too heavy. Too heavy meaning it has too much heavy water. Heavy water is a water molecule which is different than H₂O. So, the ice on asteroids does not molecularly match our ocean's water.

So you use Occam's Razor to figure out a possible source of the ocean's water. The Law of Parsimony states that the idea with the least amount of assumptions, no matter how outlandish it seems, is most likely the answer. And so, using Occam's Razor, I notice that most of the moons of Saturn and Jupiter have thick layers of ice on them. Why? Where did that ice come from? I had the hypothesis that the earth was once a moon of either Saturn or Jupiter, because that's the only explanation for how the earth got its water. I wrote about this in a previous issue of NZ. It was a moon of one of the gas giants, and during its tenure as such moon, it built up a layer of ice. The H₂O molecules that made such layer of ice came from the oxygen and hydrogen rich atmosphere of the gas giants.

Providence, later, gave me a clue I needed: I stumbled upon an article that showed that the magnetic field of the earth acts like a conveyor belt which carries water molecules to the surface of the moon. Now, Providence has given me those two articles to consider. Mainstream science has begun to figure out that the gas giants may have given the earth its water. The second clipping talks about a strange phenomenon Cassini observed which is called "Ring Rain." Oddly, and excitingly, particles and gas from Saturn's ring "rains" down into its atmosphere at 22,000 pounds per second, every second. So now I am certain that a gas planet and its moons [and rings] can share and transfer water molecules back and forth with each other. The gas giants are like mother hens and their moons are like eggs they are nurturing and incubating: gradually feeding their moons with particles and molecules. When the moons expand big enough, they break free from the gravitational grip of the gas giant and become their own planet.



SAVE SHARE

The remains are incredibly significant because, if they are indeed similar to those of known human ancestors from around three million years ago in East Africa, their presence in Germany several millions of years earlier is completely unexplainable by the most widely accepted version of early human ancestry.

The idea that human ancestry began in Africa before spreading elsewhere has been largely supported by fossils found in East Africa, with remains of more evolved pre-human species spreading out from that one central location. There's no reason why remains from a nearly 10-million-old human precursor should be anywhere near Germany, which is thousands of miles away. In fact, the find was so incredibly unexpected that the researchers who discovered it held off on publishing their finding for a full year to be absolutely sure.

"This is a tremendous stroke of luck, but also a great mystery," Herbert Lutz., lead researcher and director of the Mainz Natural History

Shocking discovery of ancient teeth could rewrite human history

SCIENCE

8 HOURS AGO



Image Source: Mainz Natural History Museum



Mike Wehner @MikeWehner

October 20th, 2017 at 11:46 AM

There's still many questions to be answered regarding the origins of mankind, but researchers have a pretty good outline of how it all went down — or at least they thought they did, as [a new discovery by archaeologists](#) in Germany threatens to shake up every assumption researchers have been relying on for decades.

A set of fossilized teeth from a human ancestor was unearthed in what was once the bed of the mighty Rhine river near the German town of Eppelsheim. That in itself wouldn't be of any

∴ This is exciting! Here we go! So there is this stupid theory called the "Out Of Africa" theory which states that humans evolved in Africa and spread from Africa to the rest of the world. I've never liked that "theory," because it contradicts certain patterns in Nature I see, regarding human intelligence [I'll talk about that in a second].

Now, fossils in Germany [of all places!] is jeopardizing that Out of Africa theory! There have been found fossils like this in China also, and in the Levant as well.

The pattern I see regarding human intelligence is that Cold Weather - harsh winters - is conducive to the development of higher intelligence. And so, based on that alone: no ape in Africa [which is constantly warm] could have evolved into homo sapiens, given that our level of intelligence exceeds that of an ape. That evolution could only have happened in cold weather.

I'll make a prediction right here: in time [10-50 years from now] in the Eurasian continent, there will be discovered the most oldest remains [fossil] of a pseudo-human [post-proto-human]. "Human" here meaning our species [homo sapiens], and "proto-human" here meaning something older than H. Erectus. "Pseudo-Human" meaning something like H. Erectus. I have a hunch that the first pseudo-humans developed around the general Siberian region, and spread out into the other parts of Eurasia, the Middle East, and then into Africa. As they spread, they evolved into different types of pseudo-humans like Neanderthals, H. floresiensis of Indonesia, H. tsaichangensis of Taiwan, Denisova hominin of Siberia, so on and so forth. Why is it that the Eurasian continent has the most different types of pseudo-humans and not Africa?

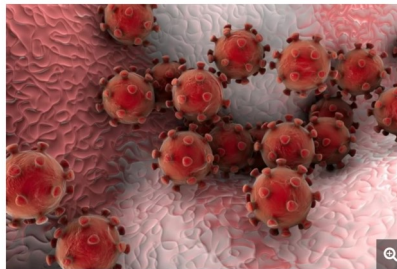
An Ancient Virus May Be Responsible for Human Consciousness

By Rafi Letzter, Staff Writer | February 2, 2018
12:18pm ET

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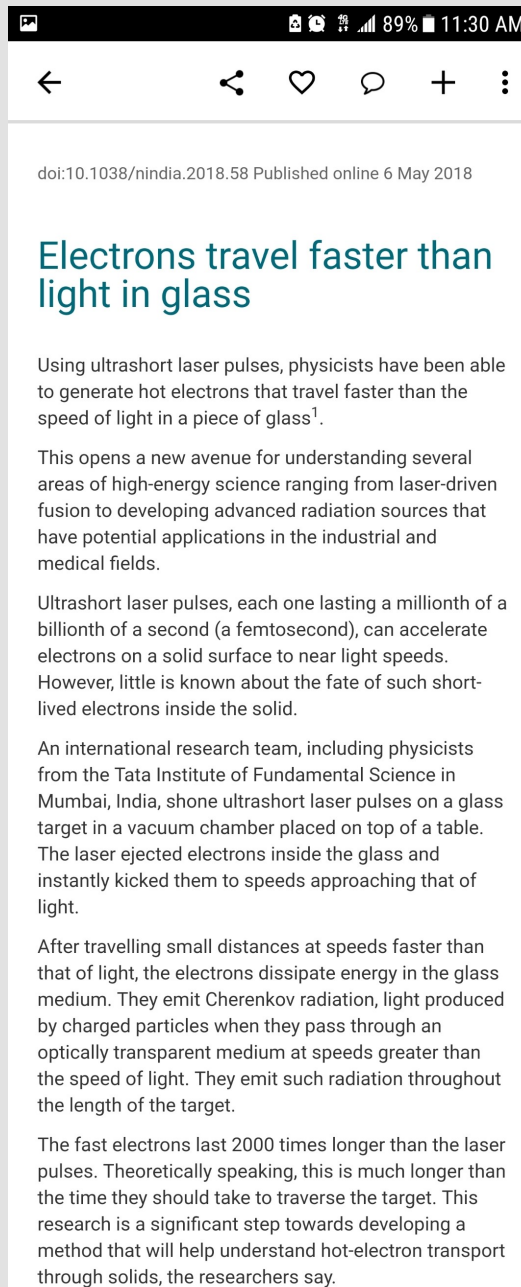


Credit: Shutterstock

You've got an ancient virus in your brain. In fact, you've got an ancient virus at the very root of your conscious thought.

According to two [papers](#) published in the journal [Cell](#) in January, long ago, a virus bound its genetic code to the genome of four-limbed animals. That snippet of code is still very much alive in humans' brains today, where it does the very viral task of packaging up genetic information and sending it from nerve cells to their neighbors in little capsules that look a whole lot like viruses themselves. And these little packages of information might be critical elements of how nerves communicate and reorganize over time — tasks thought to be necessary for higher-order thinking, the researchers said.

∴ This article is interesting for me on two fronts. First it confirms the major role Viruses play in developmental evolution. We as a species - and all mammals in general - would not exist, if it weren't for viruses and the genetic information they transferred to us. The second front helps indicate that a suspicion I have may be at least plausible... my suspicion is that most viruses are created by the cells of plants and animals as a weapon of interspecies "warfare." For example, an invasive species not indigenous to an ecosystem colonizes said ecosystem. To prevent that invasive species from destroying the ecosystem, since they don't have natural enemies in that ecosystem, the cells of the plants or animals there manufacture viruses which causes disease in the invasive species; such as the case of Ebola: study it. Ebola: it's fascinating because the outbreak coincides with humans settlement expanding into jungle territory, as if the Jungle is trying to fight back. Such biologically manufactured viruses would also be used in an ecosystem to share genetic information [horizontal gene transfer].



doi:10.1038/nindia.2018.58 Published online 6 May 2018

Electrons travel faster than light in glass

Using ultrashort laser pulses, physicists have been able to generate hot electrons that travel faster than the speed of light in a piece of glass¹.

This opens a new avenue for understanding several areas of high-energy science ranging from laser-driven fusion to developing advanced radiation sources that have potential applications in the industrial and medical fields.

Ultrashort laser pulses, each one lasting a millionth of a billionth of a second (a femtosecond), can accelerate electrons on a solid surface to near light speeds. However, little is known about the fate of such short-lived electrons inside the solid.

An international research team, including physicists from the Tata Institute of Fundamental Science in Mumbai, India, shone ultrashort laser pulses on a glass target in a vacuum chamber placed on top of a table. The laser ejected electrons inside the glass and instantly kicked them to speeds approaching that of light.

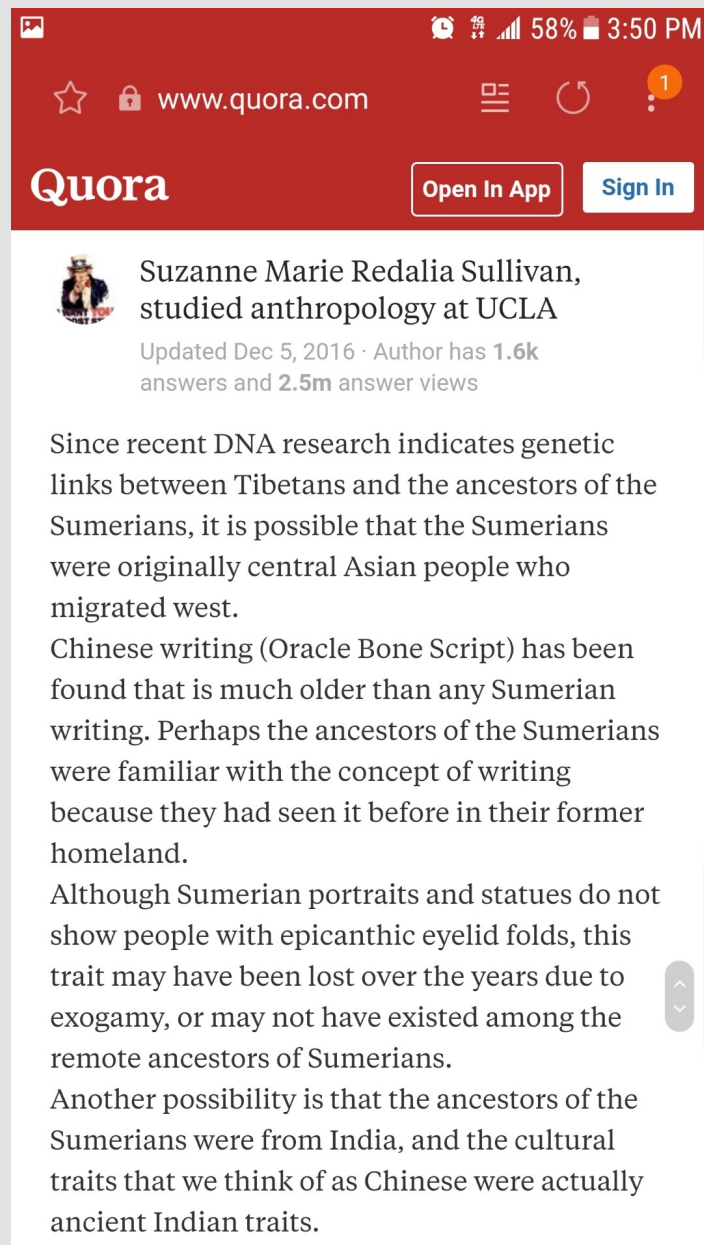
After travelling small distances at speeds faster than that of light, the electrons dissipate energy in the glass medium. They emit Cherenkov radiation, light produced by charged particles when they pass through an optically transparent medium at speeds greater than the speed of light. They emit such radiation throughout the length of the target.

The fast electrons last 2000 times longer than the laser pulses. Theoretically speaking, this is much longer than the time they should take to traverse the target. This research is a significant step towards developing a method that will help understand hot-electron transport through solids, the researchers say.

...A couple years ago I wrote an essay called "Notes on Light," in a previous issue of NZ. In that essay I talked about the nature of light [the photon], and what it actually is. In that essay I talked about a non-Newtonian force that travels faster than light through the medium of ether, and the wake of that "hyperkinetic" force is the "photon." Ether is the "prima materia" that becomes matter, or the basic building blocks of matter such as photons, electrons, and other sub-atomic particles. And so, as that "hyperkinetic" force hits glass, it the photons [or electrons] as ether dissipates, like air bubbles hitting a wall. The hyperkinetic force is what moves thru the glass, and when it leaves the glass, its wake of ether re-produces once again the photons [or electrons].

I got this article on my phone from Providence, providing me a clue that helps support the existence of this mysterious non-Newtonian force that moves faster than light. It was observed to move faster than light thru glass. I'm confident now that some type of "tachyon" force/energy exists, related to kinetic energy, that moves at superluminous speed.

The important thing for you, my unborn brothers and sisters and for your Postmaterialist Science, is to figure out what this tachyon force is, learn its Nature, and learn how photons and electrons move: in order to utilize what you learn technologically, to make ships that travel at light speed, or superluminously.




...Interesting indeed. I suspected something like this, since I noticed that the pre-cuneiform writing of the ancient Sumerian and the ancient pictographic writings of ancient China shared many pictographs and pronunciations in common. But to even suggest that the two were connected physically in anyway a few years ago would have been heresy and laughable. But now, there is indeed genetic link between the two.

This is interesting because Sumer, as we all know from our history books, is the cradle of modern human civilization. Or at least Sumer is the region where some of the oldest sophisticated urban settlements cropped up. I'm not sure I agree with this lady's assumed migratory path.

I believe it may have been the other way around. I know that East Asia in such ancient times was inhabited by a red haired, fair skinned "Caucasoid" race, genetically related to the Ainu of Japan. East Asia was not originally inhabited by "Asians." The migration path: from Sumer to East Asia. The migrants gradually displaced the indigenous red haired people, pushing them further eastward into the Japan and adjacent islands. Much like how the indigenous Celts of the British isles were pushed up into the hills as the Vikings and their kin races colonized the islands.

I know that this just may be the case, because of the fact that there are so many Chinese people in East Asia: their size in population suggests the behavior of an invasive species not native to a region and its biome.

...Here's something in its infancy that will eventually challenge biological materialism, and those people who insist that the mind is a mere function of a brain:




EDITOR'S PICK | 6,786 views | May 9, 2018, 5:09 pm

A Mind Without A Brain: The Science Of Plant Intelligence Takes Root

Andréa Morris Contributor ⓘ

[Science](#)

I cover S.T.E.A.M. (Science, Technology, Engineering, Art and Math).



Do plants have a mind? MARY ANN DANIEL @UPSIDEDOWNCAKE

“My work is not about metaphors at all,” says Monica Gagliano. “When I talk about learning, I *mean* learning. When I talk about memory, I *mean* memory.” Gagliano, an evolutionary ecologist, is talking about plants. She’s adopted methods from behavioral experiments used to test animal intelligence and found that plants respond in a similar manner. The results of her research suggest plants might possess intelligence, memory and learning, although the mechanisms at play may be fundamentally different from those of humans and animals. Her book “Thus Spoke the Plant” will be out this fall.


Vines will prove to be the Plant Kingdom's most intelligent and highly evolved member. One vine in particular is the epitome of all vines. It's called "Boquila Trifoliata" and it lives in the rainforests of South America. Like other vines, Boquila wraps itself around a host plant. But unlike other vines, Boquila has a very mysterious [not yet understood] power: it can actually Shapeshift its leaves to look just like the leaves of its host plant! For camouflage reasons. If its host plant has arrowhead shaped leaves, it too will morph its leaves too be arrowhead shaped. If its host plant has round circular leaves, it too will morph its leaves to be round and circular. Researchers at the moment have no idea how Boquila does this. The mystery at the moment is: how does Boquila "know" what the shape of its host plant's leaves look like? If it has no eyes to see and no brain to process visual information? I love plants, even since I was 2 years old. Every since I learned about Boquila, about a year ago, it has become my top favorite plant. Here's my speculation as to what is going on: Perhaps the leaves of all plants emit some kind of biochemical or scent, and Boquila picks this up, and from that biochemical, Boquila is able to re-shape its leaves to look like those of its host plant? This speculation can be easily falsified by having Boquila grow around a plastic plant in a controlled environment.



79%



3:46 PM

Menu 

The study -- to appear online in *JAMA Otolaryngology-Head & Neck Surgery* -- shows a strong correlation between brain dominance and the ear used to listen to a cell phone. More than 70% of participants held their cell phone up to the ear on the same side as their dominant hand, the study finds.

Left-brain dominant people -- who account for about 95% of the population and have their speech and language center located on the left side of the brain - - are more likely to use their right hand for writing and other everyday tasks.

Likewise, the Henry Ford study reveals most left-brain dominant people also use the phone in their right ear, despite there being no perceived difference in their hearing in the left or right ear. And, right-brain dominant people are more likely to use their left hand to hold the phone in their left ear.

∴ I'm right handed, but I hold my phone to my left ear. This is consistent with that one test I did which showed that I was 95% right brain dominant! Looks like at least 95% are left brain dominant... that explains a lot about the Average [mundane] person.

I wonder how many people into the Arts & Farts - like writing, music, painting, poetry - hold their phones to their left ear also? I'd love to know. Here's another interesting thing: are girls more right brained than guys? If this is the case then we should see more girls hold their phone up to their left ear! I'm going to watch for that from now on, and after a year, I'll make an assessment!

I keep my phone in my back left pocket, so it's easy for me to put it to my left ear. I've rarely seen guys keep their phone in their back pocket. Maybe because guys wear baggy pants so they can fit their phone in the front pocket. I'm going to be taking note on which back pocket girls I see keep their phone!

Notes On ATRs

ATR means “African Traditional Religion.” Santeria and Haitian Vodou are ATRs. With regard to Santeria [aka Lukumi/Ocha], you can go to Nigeria [Yorubaland] and find 100 million people there practicing the Yoruba Religion there, which is the ancestor of Santeria. Santeria is basically the old African Yoruba Religion mixed with Catholicism.

Likewise with Haitian Vodou. You can actually go to Benin and Togo, and see everybody there practicing Vodun as their ancestral Culture. The culture of Vodun is the ancestor of Haitian Vodou, and the other breeds of Voodoo in the Caribbean islands [21 Divisions, Sanse, etc] and the southern States of the United States. If you were to compare Louisiana Voodoo with the ancient Vodun of Benin and Togo, you will see that after so many years of separation, the Voodoo of Louisiana is missing a whole lot and has devolved into a collection of “magical recipes.” The word “Vodun” in the language of Benin simply means “Spirit,” and so by default and nature, Vodun is animistic.

Obviously, the Yoruba Religion and Vodun came to the New World [the Americas] during the slave trade. The admixturing of Catholicism came about because such African slaves were not allowed to practice their indigenous religion and culture under punishment of death or torture, and so they cloaked their traditional religion under the superficial practice of Catholicism.

Palo is not technically an ATR, in the way that Santeria and Haitian Vodou are. Meaning that if you were to go to Angola or The Democratic Republic of the Congo today, you will see nobody practicing Palo. Most people in the Congo region are Christian or Muslim. And there are witch hunts and scaring folks there from practicing the Old Ways.

Palo is a merger of Kongo animism with the indigenous Animism of the Taino people of Cuba and Puerto Rico. And so Palo is actually Afro-Cuban, or to be more precise: Kongo-Taino animism. The Kongo animism, known most often as the “Nkisi Cult,” is what was practiced back in ancient Congo. And it is that “Nkisi Cult” that is a distant genetic relative of the Yoruba Religion and Vodun. All three share commonalities. In this way, those three ancient religious cultures are like how the languages of Spanish, Italian, and French are genetic relatives of each other. Or like how German, English, and Danish are genetic relatives of each other: all three languages share a common, very ancient ancestor.

What a lot of people do in Santeria is that to obtain more knowledge about the religion and culture, they will visit Nigeria, and go to Yorubaland, and get further initiated there by traditional elders of the Yoruba Religion. Which is the beautiful practical thing about ATRs. Which is what my Palo Godfather [who is also a Santero] will be doing this year or next year. Same with Haitian Vodou, where you have Haitians travel to Benin and Togo to learn the Vodou culture there from elders in order to obtain greater spiritual knowledge.

With Palo, we can't go to the Congo and do that. Because Palo is not actually an ATR. Nothing in present day Congo resembles Palo. And quite frankly, the Christians and Muslims there would probably stone you to death for practicing witchcraft! It's the little villages rural Cuba that you'll find elders and greater wisdom in Palo.

There is a point to all of this: when you are an initiate of one of these three religious cultures, and you want further knowledge, you have to find that in the actual tradition, in the wisdom of your elders, and by cultural immersion. And it takes decades to learn a whole living culture. Especially an ancient living human culture.

There is this silly phenomenon here in America where your typical Western pop-occultist look for “systems of magick” so they can be super duper powerful magickians. And scammers will write books about the “magical secrets” of Palo or Vodou or Santeria. The only people that fall for such scams are those American pop-occultists. You don't learn this shit in books. You learn Culture from immersion and from your religious Community and Elders. And that takes decades.

So, if you are genuinely interested in something like Palo, your sources of knowledge are your own House Elders, and the small villages in Cuba. If you are genuinely interested in Santeria, study its ancestor, which is the Yoruba Religion in Nigeria. If you are genuinely interested in Vodou, study its ancestor which is the Vodun of Benin and Togo. You'd actually learn genuine secrets [ancestral knowledge] from such elders and ancient sources. Stay away from the books and scams claiming to reveal “secrets.”

YOUR PERSONALITY IN A DROP OF WATER

A fascinating series of experiments at the Aerospace Institute (officially, the Institute for Static and Dynamics for Aerospace Constructions) in Stuttgart, Germany, used water as a medium. The studies, performed by Professor Dr. Bernd Helmut Kröplin, measured the effect of different people on water.

A large group of students participated in one experiment. Each one filled a hypodermic syringe with water and squeezed a series of droplets onto a microscope slide. Kröplin's team then took photographs of the droplets.

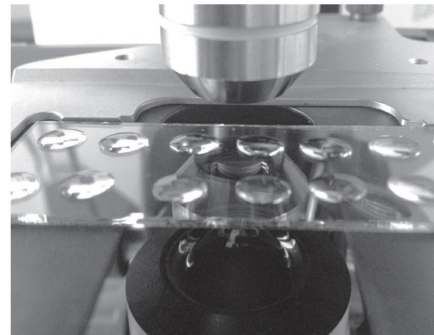
They found that each person's group of droplets looked quite different from the droplets produced by the others. The droplets produced by the same person, however, were virtually the same. Even if the person squeezed out 20 droplets, a similar pattern was discernable in all

However many droplets are produced by a person, they all look similar. Yet they are completely different from a series of droplets produced by another person.

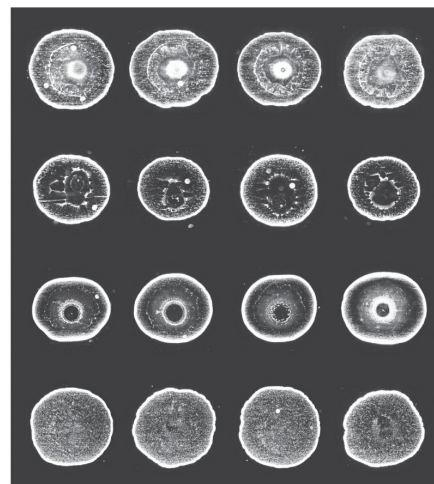
Just as the fingerprints of every one of the eight billion people on the planet are unique, the energy field of each person is unique. When water passes through a person's energy field, the shapes it assumes are always the same, while different from the shapes produced by any other person. Kröplin and his associate Regine Henschel describe their latest research in their book *Water and Its Memory*, saying, "To our surprise, we could demonstrate that the drop image is changed in the vicinity of the experimenter by the individual energy field around him or her. Each experimenter creates an individual, reproducible set of drop images without any special mind or thought activity" (Kröplin & Henschel, 2017).

8:17 PM

20. But that group of droplets looked different from the droplets produced by the next person, and the next. It seemed that passage through the energy field of a person produced an indelible and consistent impact on the matter, in the form of water, that they handled.



A subject produces a series of droplets on a microscope slide.



13 mins left in chapter

18%

...Looks like water does have the ability to retain information! How interesting. Like a fingerprint! Like there is some kind of energy field around our body that gets imprinted in drops of water.

This verifies something I learned from my Palo Godfather: you can do magic or sorcery on somebody by "grabbing their shadow." What that means is, say for example, you like a girl and want to do a love spell on her. You watch where she walks, and watch her shadow. As her shadow crosses the dirt, the dirt picks up a signature of her spirit. You grab that dirt. It has an imprint of her spirit in it. Give it to your nganga, and work a little trabajo, and your spirit can find that girl in 7 minutes anywhere on earth to do its work. It's as good as having her hair. This works as well with things a person has touched, because the object retain an imprint of your spirit: which is why psychometry works.

Now we see that at least with water, such is the case. Water retains a signature of your spirit. And it looks like each spirit has a unique signature! Good to know. Like they say: Knowledge is Power!



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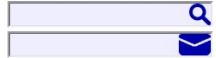
Science Confirms Race Exists With MRIs And Genetic Profiles

(November 4th, 2018) by Brett Stevens | [4 Comments](#).



A Scientific Theory Of Why There Is Less Lead In The National Pencil

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∴Visit Amerika.org for a lot of great and entertaining articles. Not a lot of people know that o9a.org lives in the same server as Amerika.org and [Anus.com](#). A long time ago, Prozack of Anus.com gave us o9a.org.

Looks like Prozack is still writing, all his sites are still up and full of stuff, and amazingly o9a.org is still running. It's always interesting to read Prozack's essays, because he and I share a lot of views in common.

I enjoyed the most recent article on science confirming that race exists. It's so funny, because it should be obvious that it does. But these Liberals... and their stooge scientists.

I have very little respect for scientists. Know why? Here's why: back in the old days, during colonial times, scientists worked to show that Europeans were superior to other races. During WWII, scientists worked with the nazi Party to prove that Aryans were supreme. Now, with Liberal countries, Liberal governments, etc controlling the money [scientists need grants and funding to do shit] they are proving that race doesn't exist, blah, blah, blah.

What a joke mainstream science is.

+

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Order of Nine Angles

Anti-O9A Propaganda Exposed

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O9A.ORG

Still Up!



Declaration Of The Acception v3: OV



∴After learning about the degrading and diffusive nature of an incoherent memplex, we have decided to re-constitute the White Star Acception into an organized institution. There has been provided brief yet adequate examples of the concepts of coherent and incoherent memplexes in this issue of Nexion Zine, for example: indigenous witchcraft of certain folks.

The Constitution, drafted in 2017 has been quietly empowered last year and will be injected into this issue. This injection is an edit at archive.org to issue 5.1 early on when not many issues have been downloaded yet. Any “constitution” that is not this Constitution of 6017 does not belong to the WSA and is rejected.

Following this issue, a copy of the Constitution and Degree system of the White Star Acception will be appended at the end of each issue.

Nexion Zine, henceforth, will be the newsletter of the WSA352, and will contain elements of Opus Vrilis, as a means to continue building and constructing, and evolving the WSA352, into the Future.

For this newly re-constituted WSA, we have chosen two symbolical “mascot” divinities to represent the suchness and quality of the spirit of the WSA: 1) Pluto, Lord of the Underworld & 2) Babylon, Mother of Abominations. Symbolically: Babylon is the “Goddess” of the re-constituted WSA, and Pluto is the “God.” Similar to how ONA has Satan & Baphomet. Pluto, and not “Satan,” was chosen to be the god-mascot of the WSA to represent the Dark Side, the Primal Side, of Human Nature, and of Mother Nature, as well as to represent the Underworld, which is the Realm of the Dead, as well as the Psyche.

The “Satanism,” as explained in issue 4.1, is the Satanism of the White Star Acception henceforth.

Membership / Affiliation / Association is explained in the Constitution of the Acception.

∴Caligula 352

12.19.2018

White Star Acception

Constitution Of The Acception: OV

∴6017 ANNO LUCIS / CXXVIII ANNO IGNIS∴.

∴.

∴Dharma in ancient times was the Blueprint and Foundation upon and by which a Structure was Constructed. Sasana is the body of ordinances, commands, governing rules, and principles that establishes the Culture, the Cultus and Ritus, of a people. Thus, a new iteration of the White Star Acception requires a Dharma and a Sasana, which this New Constitution is. So that all those who may associate with this institution can stand on firm and stable common ground, and possess a shared Sasana. In this Light & Understanding, this New Constitution of the Rebirthed White Star Acception is hereby established.

Thus, we, the former Triumvirate of an old iteration of the White Star Acception do hereby rebirth the WSA352, and reconstitute it in this year of Six Thousand & Seventeen Anno Lucis. The Constitution of 6017 Anno Lucis supersedes and nullifies all previous constitutions which previous constitutions are rejected and denied. This Constitution of 6017 henceforth is perpetual and unchangeable∴.

Article I

TITLE, LETTER, NUMBER, COLOR, & SEAL

Title.

∴Sexion 1: This institution shall be named the “White Star Acception.” The “White Star” alluding to the Dog Star Sirius and its White Dwarf companion. The Star Sirius being identified and associated with Rudra. “The Acception” is used as a shortened form of the whole title of the institution.

Letter.

∴Sexion 2: The Letters of the White Star Acception shall be “WSA.”

Number.

∴Sexion 3: The number of the White Star Acception shall be 352 [Three Fifty-Two]. Its esoteric meaning is OMRA. The 35 is the Anglicization of the Om Kara [AUM], while the 2 is the Anglicization of the Sanskrit letter “RA” which is the first letter of the name Rudra; an aspect of Shiva, whose name means the “Wild or Feral One.”

Color.

∴Sexion 4: The Colors of the White Star Acception shall be White, Black, & Orange. Orange being the color of Shiva. White & Black alludes to the agathokakalogical nature of the White Star Acception.

Seal.

∴Sexion 5: The Seal, or Symbol, of the White Star Acception shall be the conjoined Trident of Shiva and the Sickle of Saturn; called the “Trisickle.” The Trisickle esoterically alludes to Kali, as she holds a trident and sickle in her hands.

Article II

TEXT, OPUS VRILIS

..Sexion 6: If this Constitution is the Dharma and Foundation, then the Stones that are used to Construct our Temple upon said Foundation are Texts.

..Sexion 7: The Text of the White Star Acception shall be collectively named "Opus Vrilis."

..Sexion 8: Opus Vrilis refers not to a single book, but rather to the collective Corpus of written essays, documents, manuscripts that constitutes the "teachings," "culture," and "traditions" of the White Star Acception.

..Sexion 9: Opus Vrilis cannot and shall not be limited to or confined within any single subject matter, genre, philosophy, religion, spirituality, science, paradigm, or school of thought.

..Sexion 10: Opus Vrilis is not the "official" institutionalized teachings of the Acception. The Acception has no institutionalized teachings, or any official belief-set. Opus Vrilis as a Corpus is composed of documents written and circulated for Peer Consideration [Review] only. This was the original intent of Opus Vrilis in the very early days of the WSA, and it will remain so. "Peer Consideration" meaning that such documents are offered for members / associates / initiates of the Acception to review, study, and consider. If some associates of the Acception accept the document, they will put such teachings / ideas into practice; or uphold them. If some reject such documents, they will disregard said teachings / ideas. No associate of the Acception is obligated to accept any teaching, philosophy, ideology, practice, rite, etc, in Opus Vrilis.

..Sexion 11: The Buddha had the Noble Decency to state that if any of his teachings contradicted our inner conscience, then we should go with our own conscience instead, and disregard what he said or taught. In the spirit of that Most Noble Principle of the Sovereignty of Individuated Conscience: all members / associates / initiates of the White Star Acception have the Liberty and Natural Right to reject, accept, use, disregard, any part of Opus Vrilis.

..Sexion 12: A new convention for naming new and additional "chapters" is required, since Opus Vrilis doesn't actually; and has not ever; referred to a single book or codex. A "chapter" of Opus Vrilis will technically be referred to as a "Sloka," which in Sanskrit and Pali means "Verse, Stanza," but also means "leaf," which in such ancient times was what said verses or stanzas were written on. A sloka is any document, essay, writing, manuscript attributed to Caligula, offered for Peer Consideration amongst the Acception. The naming / titling convention shall be as follows: "[name of writing]: OV." Or "Sloka [name of text]: OV." The OV being the initials of Opus Vrilis. For example, as a sloka, this Constitution is entitled: "Constitution Of The Acception: OV". All slokas of Opus Vrilis must henceforth be signed off by our collective pen-name Caligula, the letters "WSA" or the title "White Star Acception", and a date, to make it an official sloka of Opus Vrilis.

Article III

CALIGULA, EGREGORE

..Sexion 13: Caligula is the traditional name of the egregore, volksgeist, spirit, or acausal entity of the White Star Acception. It is not the pseudonym of any single person, and does not, has never, represented any single member of the Acception.

..Sexion 14: Caligula, our egregore, is our Symbolical Leader and Perpetual Grand Master. Opus Vrilis is his word.

..Sexion 15: Caligula is also our traditional collective pen-name. All members of the Acception may at will use the pen-name Caligula to write slokas for Opus Vrilis. Because many people will use the collective pen-name of Caligula to write slokas for Opus Vrilis, Caligula will often contradict himself. This schema eventually allows Natural Selection to take effect where favoured memes will replicate and be widely adopted and disfavoured memes will atrophy and become irrelevant in time.

..Sexion 16: Caligula is also our traditional collective pseudonym. All members of the Acception may use the pseudonym Caligula, and assume his persona.

..Sexion 17: As our Symbolical Leader and Perpetual Grand Master, Caligula has many traditional powers. Any associate of the Acception who assumes the persona and pseudonym "Caligula" inherits his many powers. The powers of Caligula traditionally are as follows.

..Sexion 18: Caligula has the power to manifest teachings, philosophies, ideologies, practices, rites, rituals, essays, manuscripts, cultural customs, for the Acception. This is so because being the egregore of the Acception, Caligula, may indeed inspire our initiates to manifest such things from time to time.

..Sexion 19: Caligula has the power to rape, pillage, plunder, plagiarize, pirate, steal, and annex the ideas, teachings, writings, memes, of other memeplexes, organizations, institutions as he pleases. In whole or in part, for the benefit and interest of the Acception.

..Sexion 20: If an organization or group not affiliated with the Acception has an exorbitant amount of writings or manuscripts, Caligula may annex said organization's or institution's or individual's entire body of teachings and writings by simply stating in a sloka that Caligula has annexed said body of writings in whole. Caligula may add stipulations in his decree of annexation of memes, such as how the annexed body of memes is open to interpretation by the Acception or its associates. Such annexed memes are not "official" teachings, but are Absorbed into the body of the Acception and plundered for associates of the Acception to seriously consider and study for their benefit, and for the benefit and interest of the Acception.

..Sexion 21: All writings attributed to Caligula are copyleft, because any member of the Acception has the power, at any time, to publish Opus Vrilis, in whole or in part, as paper based books, to try and make some financial profit, if you so pleases. And also because the WSA must be able to circulate such writings.

..Sexion 22: Caligula has the power to establish traditions for the Acception. A "Tradition" is defined as a shared observance or practice common to a group of people. By common-law, a tradition does not become a tradition until three generations of observance.

..Sexion 23: Caligula has the power to establish policies, aims, agendas, strategies, tactics, and directives for the Acception. These are written in documents of Opus Vrilis for Peer Consideration. Not all and every policy, directive, and strategy of Caligula's will be accepted by the whole Acception, as our membership has the power of their Sovereignty of Individuated Conscience. Caligula must convince, persuade, and find associates to support his policies, directives, strategies, and so on. Thus, the collective – our Tribe – will eventually determine as a super organism what its policies, directives, and strategies will be at any time.

..Sexion 24: Caligula has the power to create all manner of rites for the Acception. The word "rite" here is used in the Masonic & Catholic sense, which corresponds roughly to an "outer form" or a "causal form." A rite or outer form can be a whole new religion, a new school of philosophy, new ceremonies and rituals, a new weltanschauung, and so on. Such rites are circulated as slokas of Opus Vrilis for Peer Consideration.

..Sexion 25: Caligula has the power to represent; or misrepresent; the Acception as its spokesperson to the public and to outsiders. Caligula may speak on behalf of the institution of the White Star Acception. But what Caligula may say to the public may not always represent the opinions, views, sentiments, beliefs, etc, of every individual member of the Acception.

..Sexion 26: Caligula has the power to fabricate and tell stories, narratives, mythos, lies, misinformation, falsehoods, about the Acception to the public, in the interest of the Acception. Thus, our initiates must understand that sometimes what Caligula may say or write in public, is for the outsider public to consume.

..Sexion 27: Caligula has the power to establish alliances, treaties, comradeship with other organizations, institutions, groups, and so on, for the interest of the Acception.

..Sexion 28: Caligula has the power to found and establish all manner of subsidiary organizations, churches, temples, grottos, gangs, crews, tribes, clans, associations for the Acception and its membership.

Article IV

STRUCTURE OF THE ACCEPTION

..Sexion 29: The Dreccian Tribe of the White Star Acception shall consist of autonomous, independent, and sovereign Clans technically called “Nexuses,” as per tradition. All members of the WSA are Comrades, brothers, and sisters of the same Dreccian Tribe, and must try to treat each other as such.

..Sexion 30: A Nexus of the Acception may call itself whatever it wishes, such as: a Nexus, a Grotto, a Temple, a Church, a Crew, a Colony, and so on.

..Sexion 31: A Clan of the Acception is a Nexus [NXS] where Opus Vrilis converges with actual people, manifesting as actualized practice, praxis, culture, tradition, observances. In reality, the Acception comes to life, becomes real, if and only when a nexus exists. Analogously: the White Star Acception and its body of writings is and can only ever be Potential Energy. That potential energy requires a means to manifest as Kinetic / Expressed Energy. A Nexus is such a means.

..Sexion 32: Each Nexus has its own organizational structure, modus operandi, intent, purpose, goals, directives, mythos, leadership, name, symbol, initiation rites, membership, rules, everything.

..Sexion 33: Each Nexus has the power and authority to pick and choose what parts of Opus Vrilis to actualize, uphold, accept, reject, deny, etc.

..Sexion 34: Each Nexus has the power and authority to add to Opus Vrilis their own teachings, rites, rituals, beliefs, views, and so on.

..Sexion 35: No Nexus of the Acception is the leader, authority, owner, inner circle, administrative power, of the Acception.

..Sexion 36: No Nexus of the Acception has any power or authority over other Clans or members of the Acception outside their own Nexus.

..Sexion 37: There is no right or wrong way to be a Nexus. No right or wrong culture, rite, ritual, observance, belief, paradigm, weltanschauung, etc. The beliefs and practices of a Nexus, their individual membership, may totally contradict most of what the Acception teaches or represents, but such Nexus is still a bona fide WSA Clan.

..Sexion 38: A Nexus is an “enclave” of the Psychological Territory of the Acception. All other people, groups, and institutions not affiliated with the Acception or a Nexus are referred to as “esclave,” meaning “slave.” As such, all esclaves are open game and prey.

..Sexion 39: Nexuses of the Acception should eventually network with each other, or establish a network of Clans for the purpose of conducting business, work on projects together, and circulate each other’s slokas of Opus Vrilis.

..Sexion 40: Each Nexus has the power and authority to accept and initiate whomever they choose, however. As per tradition hazing is practiced where new associated are hazed. Members of a Nexus are members of the WSA.

..Sexion 41: The White Star Acception will be divided into Three Self-Initiatic Degrees. The three degrees are 1) Protégé of the Acception, 2) Peer of the Acception, & 3) Paragon of the Acception.

..Sexion 42: Each degree shall have its own tests, trials, ordeals, conditions to be met and executed. Each degree shall also be fixed to a time span. Two years as Protégé, Seven years as Peer. Protégés of the Acception must perform the ABC Rite. Peers of the Acception must at some point perform the Ordeal of the Acception. A year-long monastic observance is required for the degree of Paragon. The details of our degrees should be written out in a separate sloka of Opus Vrilis, in case some minor details should be altered and refined.

..Sexion 43: Any Northerner who resonates with the Acception, claims 352, and self-initiates themselves, is a member, associate, initiate of the Acception in good and proper standing. The WSA is open only to Boreialists.

Article V

LEADERSHIP, GUILDS, OPEN SOURCERY

..Sexion 44: The White Star Acceptation is Open Source, meaning its membership has the power and right to contribute, influence, change, alter, add to, subtract from, built further, the Acceptation.

..Sexion 45: The White Star Acceptation is leaderless. The Acceptation is a leaderless culture, a leaderless tradition, a leaderless social order, a leaderless association. Leaderless also meaning there is no such thing as an “inner circle,” or an “inner WSA” of special members.

..Sexion 46: Instead of a leader, a king, a single person with all the power and authority, the Acceptation will have Guilds, which are political parties, or loose association of policies. Guilds do not have to be organized institutions, they can be disorganized associations based on shared common views, values, aims, objectives, and so on.

..Sexion 47: A “Guild” refers to a body of views, ideas, models, concept, policies, principles, beliefs, values, aims, objectives, politics, platforms, teachings, weltanschauung, practices, paradigms, etc, and the people who support and identify with such. For example, there may exist a “Satanic Atheist Guild,” a “Theistic Satanist Guild,” a “Thelemic Guild,” an “Animist Guild,” a “Pro-Terrorism Guild,” an “Anti-Terrorism Guild,” a “Matriarchist Guild,” and so on.

..Sexion 48: Guilds of the Acceptation will work via writings, networking, social skills, alliances, to gain an influence in and upon the Acceptation. By the Law of Nature and the Way of Human Nature, one Guild will in most cases gain a dominate influence on the Acceptation and its membership.

..Sexion 49: Aside from Guilds, the Acceptation has no governing body, no legislative organ, no judiciary organ, nor executive organ, nor special circle of guardians. Guilds operate under the Fuhrerprinzip, meaning the most apt, the most capable, the most gifted or persuasive; at any given time; will by the Law of Nature and Way of Human Nature gain alpha status and will possess and wield the most influence over the Acceptation, its directive, aims, teachings, etc.

..Sexions 50: Since the whole corpus of Opus Vrilis is not official institutionalized teaching, and since the Acceptation operates under the Principle of the Sovereignty of Individuated Conscience: Guilds are above written laws, teachings, Opus Vrilis, etc; but not above the constitution. Guilds may introduce new rules, new teachings, new directives, new strategies, and so on.

..Sexion 51: The reason why there cannot be a leader, a single person who creates the Acceptation is that if only one person creates the Acceptation, then the WSA will inherit that single person’s weaknesses. This in turn limits the WSA’s potential. And so having the Acceptation be Open Source, where individual members, Nexuses, and Guilds contribute, change, alter, add to the WSA allows for our respective strengths to balance our respective weaknesses.

Article VI

SELF-SOVEREIGNTY, NATURAL RIGHTS, LIBERTIES

..Sexion 52: By “self-sovereignty” we mean that you are your own supreme authority, that you are not the subject of another person, that you are not under the command of any power or authority, that the institution or organization you are associated with is subordinate to your self-sovereignty.

..Sexion 53: By “natural right” we mean the Entitlements Mother Nature has given to you which are not “legal rights.” Legal rights are entitlements and rewards or privileges codified and given by a power, such as a leader or government or legal system, which can be modified, repealed, restrained, and taken away. Natural Rights are founded upon the Laws of Nature and cannot be repealed by human laws. Natural Rights are perpetual, and not given to you by a legal system or power. An institution, religion, government, group may try to prevent you from living your Natural Rights. Therefore, it is your Duty, to defend and protect the Entitlements Mother Nature has given you from such power whores.

..Sexion 54: By “liberties” we mean the natural freedom we each came into mortal existence having; which freedoms are not given to us by a government or man-made laws, but by Mother Nature Herself. Thus, this Constitution begins with a list of obvious Natural Rights and Liberties that you are Entitled to according to the Law of Nature.

..Sexion 55: Liberty The First: You have the Natural Right to your own Life, and to take that life if you so wish.

..Sexion 56: Liberty The Second: You have the Natural Right of movement, just as any creature on earth; or not to move at all.

..Sexion 57: Liberty The Third: You have the Natural Right to dwell wherever you so wish and need; or not to dwell anywhere at all.

..Sexion 58: Liberty The Fourth: You have the Natural Right to eat, ingest, consume, drink, whatever you wish, whenever, how much ever; or not to eat or drink at all.

..Sexion 59: Liberty The Fifth: You have the Natural Right to dress as you wish; or not to wear anything at all.

..Sexion 60: Liberty The Sixth: You have the Natural Right to use intoxicants such as alcohol and drugs; or not to use intoxicants at all.

..Sexion 61: Liberty The Seventh: You have the Natural Right to have your own sexual desires, sexual fetishes, sexual depravities, to engage in sex, however, with whomever or whatever and whenever you wish; or to not have sex at all.

..Sexion 62: Liberty The Eighth: You have the Natural Right to have your own Conscience, your own Mind, your own Values, your own Views, your own Morals, your own Beliefs, your own Weltanschauung; or not to have such things at all.

..Sexion 63: Liberty The Ninth: You have the Natural Right to seek to manifest, actualize, and materialize your own Security and Interests by whatever means necessary; or to not seek to materialize your own Security and Interests at all.

..Sexion 64: Liberty The Tenth: You have the Natural Right to have your own Culture, Religion, Traditions, Customs, Way of Life; or to not have a culture, religion, tradition, custom, or way of life at all.

..Sexion 65: Liberty The Eleventh: You have the Natural Right to Do As You Will, or not do anything at all.

..Sexion 66: Liberty The Twelfth: You have the Natural Right to Express yourself As You Will; in speech, action, behavior, writing, etc, etc; or not to express yourself at all.

..Sexion 67: Liberty The Thirteenth: You have the Natural Right to live according to the Way of Primal Nature, and to the Way of Human Nature. This short list of 13 Liberties obviously does not include every Natural Right you were born with as a living organism of Nature. These 13 Liberties merely, feebly, act as pointers to the Way of Primal Nature and the Way of the Human Animal. The rest of our Natural Rights are encoded in the Law and Way of Nature, and the Way of Human Nature.

..Sexion 68: Corollary 1: You are at Liberty to defend your Natural Rights, to use violence and force, to kill, torture, abuse, hurt, harm anyone or any group of people, pre-emptively if necessary, in order to maintain and actualize your Nature-given self-sovereignty, as well as your Security and Interests.

..Sexion 69: Corollary 2: No institution or organization – WSA included – has any superior authority over you, where you are subordinate to such institution, organization, and its beliefs, ideologies, views, opinions, values, etc, and so on.

..Sexion 70: Corollary 3: You are at Liberty and encouraged to reject and reconsider any belief, view, teaching, opinion, ideology, etc, that contradicts your own Consciences, your own sovereign views, your own sovereign values, your own sovereign wyrd/dharma. The WSA352 values the Supreme Principle of the Sovereignty of Individuated Conscience.

..Sexion 71: Corollary 4: “Do As You Will” is the Supreme Law of the White Star Acception. Our supreme law means what it says: that you have the Natural Right to do whatever it is you want in Life as a Human Being. That your life is

yours to live; not some institution's to live, not some other person's to live. Our supreme law naturally covers all acts, deeds, conduct, and behavior that the Human Animal can engage in which may be and often are sentimentally rejected by common mundane society.

..Sexion 72: Corollary 5: The WSA352 has no institutionalized beliefs, moral value, opinions, ideologies, political ways, etc, which it blankets over everyone. Which it expects its membership / associates to follow. We again assert that the only Law is the Way of Primal Nature and Way of the Human Nature, which is "written and inscribed" upon every star, galaxy, and organism that exists. The WSA352 may try to word and put into writing elements and aspects of the Way of Primal Nature and the Way of Human Nature, but such wordings of ours are – can only ever be – the feeble approximations of a few individuals. You are at full Liberty to reject such feeble approximations of ours and to come to your own understanding and interpretation of the Way of Primal Nature and the Way of Human Nature.

Article VII

CODA, CODICIL

..Sexion 73: There is no right or wrong way to do the WSA, to be a member of the WSA. There is no pseudo-member or pretender. The sexions of this constitution are Landmarks of the Psychological Territory of the White Star Acceptation. In other words, what defines membership in the WSA is not the acceptance of or adherence to any ideology, doctrine, code of behavior, or belief-set. What defines membership in the WSA are these Landmarks. Any person who makes camp within these Landmarks is bona fide WSA in good standing, regardless of their age, sexuality, gender, religion, philosophy, paradigm, worldview, morals, immorality, depravities, fetishes, fantasies, disgusting habits, mentality, level of intelligence, beliefs, attitude, temperament, criminal record, etc, and so on.

..Sexion 74: No initiate / member / associate of the Acceptation can be kicked out of the Acceptation. No person – regardless of their degree level, years spent in the WSA, and so on – can kick out a member of the WSA for any reason. The individual has the sole power and authority to affiliate with or demit from the Acceptation, as they see fit.

..Sexion 75: Boreialism is the weltanschauung of the WSA. Usufructuarianism is the economic system of the WSA. Boreialism + Usufructuarianism + This Constitution + Our Three Self-Initiate Degrees are the foundations of the White Star Acceptation called the "Four Cornerstones." There is an Essence to each of the Four Cornerstones which transcends written words. The written word is only, and can ever only be, approximations. Do not get caught up in the written words or the semantics. Strive to Feel and Understand the Essence the words of the Four Cornerstones are attempting to point at. Then put that Essence into practice/praxis as a way of life.

..Sexion 76: Nothing written is true, expresses any truth. Words written are frozen forms of fleeting thoughts, of living ideas, of wordless suchness. All of reality and Nature is subject to Change, to impermanence, to evolution, to decay. Only words written; and the ideologies, rhetorics, belief-sets they capture in frozen time; are changeless. Thus, such written words are lifeless, and unnatural, unreal. Never be so ignorant as to believe that anything written; teachings, philosophies, ideologies, beliefs, whatever; expresses any truth about reality or Nature or Life. Things written only feebly point to the wordless, living, changing Essence. Be mindful that the living Change in Nature, Nation, Social Order, Civilization, always trumps the written word. That the written word must conform to and reflect the living Change in Nature, Nation, Social Order, and Civilization, and not the other way around. Nature, Nation, Social Order, Civilization do not conform to dead written words frozen in time.

..Sexion 78: Truth is ineffable, it is empathed, and can only be Realize at the right time and moment. Such as the simple truth of how wonderful and wordless a first kiss feels. You can write about it book after book, and force young kids to read such books, and they will never Realize that simple truth. Not until they have reached a certain age where they are kissed by someone they love for the first time. In that living moment, that simple truth will be Realized wordlessly, without need for teacher or preacher, book or religion. And so Opus Vrilis; and anything that the WSA can, may, ever teach, circulate, write, share, are meaningless written words, that serve; at best; to feebly point your awareness and mind toward the unwritten suchness. Don't get lost in the writings. There is

nothing to learn, because Enlightenment unfold on its own Naturally, in its own time and season. There is no hurry. Enjoy the journey, because the destination is eventually inevitable.

..Sexion 79: All things the WSA produces are; can only ever be; the rough approximations of one mind or a few minds. Imagine you had 100 people visit the Amazon rainforest. After their visit you give each of the 100 people a large blank paper and a pen, and you ask each of them to express in words, drawing, poem, etc, their experience of the Amazon jungle. Each of those 100 people will produce very different expressions. This is the Principle of Approximation and Individuated Perspective. Because of this principle, anything the WSA produces are only rough and feeble approximation of the mind that expressed such productions. Because of this principle, there cannot be a single spiritual teacher, a single guru, a single occult know-it-all grand master, no chosen prophet, no great authority. Any organization, institution, or person that states otherwise lacks an understanding of reality, is lost in self-deception, and is being intellectually dishonest with others. The reality – if we understand reality – is that we each must teach each other, by considering what approximations we each may produce, because all that a human being can ever say and pontificate about reality, Nature, and Life are expressed from its single mind, from the vector of its own individuated perspective. The reality is that we each learn and grow from our experience of life, and from our own observation of the phenomenal world of experience. The reality is that we each come our knowledge, wisdom, and understanding regarding reality, Nature, Life in our own unique time and season.

..Sexion 80: The mundanes; the anariya; will normalize, and destroy the heretical potency of any institution they populate. The WSA must be ever on guard to keep those ignorant commoners out of the Acception. There are certain things such mundane fools hate, abhor. What things they abhor, the WSA must and will publicly uplift, endorse, teach, support, encourage, advocate. These certain things would be: crime, violence, barbarism, gang culture, misogyny, drug use, torture, racism, sexism, incest, rape, murder, imperialism, colonialism, slavery, and so on. Caligula; the ancient Roman Emperor; was picked to be our archetype for an actual reason.

..Sexion 81: The “Principle of Imperium” is the second supreme rule of the Acception. The word “Imperium” here is being used in the classical sense, meaning “power to command” basically. In the Acception, the word “Imperium” philosophically denotes the power, authority, potency of monarchs, kings, queens, emperors, and empresses. Ancient monarchs had the power to kill, murder, slaughter. The power to take land that did not belong to them. The power to make men their slaves. The power to take women as their concubines and harem wives. The power to be the head of their own church. The power to do whatever they wanted with the people around them as Sovereigns. A Sovereign is not a subject of law or moral code, except their own. This is the Principle of Imperium: to live Life as a king, a queen; to do as you please, do with people as you please, copulate whatever you please, take whatever you please, to conquer, use ruthless violence against those you please. Caligula, the Roman Emperor, is our role model. Each member of the Acception works to manifest personal Imperium.

..Sexion 82: It serves the interest of the Acception to propagate falsehood, misinformation, propaganda, erroneous teachings, which misleads and confuses the profane, the mundanes, the outsiders, the idiotic public mass. The less they know about us, the less harm they will be able to do. Give them strawmen and shadows to fight and preoccupy their time with. For those of us who understand this, we will flood the WSA with all manner of lunacy eventually. What is written in public: is for public consumption. What matters to us; as it has always been since the beginning of our Acception; is Oral Tradition which is the tradition of private communication and transmission between associates. What is said in private between us, is the Esoterica of our Acception. All else is the Exoterica. The Exoterica serves as a means to separate for us the empathic, the awakened, the individuated, the Ariya, from the stupid superficial mundanes.

..Sexion 83: Oral Tradition trumps written words in the Acception. This is so because of the process of how the written word comes into being. First there is Reality, which is the phenomenal world of experience. Second there is Mind. Mind is the observer and experienter. Both Reality and Mind, in Nature and Character are ever changing, ever mutating, never the same at any given time. In that Change, Mind dances with Reality. And from that dance between Mind and Reality, the Mind produces its knowledge, understanding, and insights of Reality, of Life, of Nature. Such knowledge, understanding, insight first exist in the psyche as wordless Realizations. Second we may try to put such wordless psychic Realizations into spoken words to express such. Only lastly do we write such things down. What should be kept in Mind is that what we may speak, like Mind and Reality changes in tandem to the dance of Mind and Reality. Our spoken word dances with Mind and Reality. But the written word is lifeless and does not change with Mind and Reality. And so if you understand what is being hinted at, then you will understand that it is best to keep what we have

learned from observation and experience of Life, Nature, Reality, on the spoken, Oral, Aural level; transmitted privately between associates. Thus the genuine teachings of the Acception are unwritten and emanate from multiple living sources. What is written is dead and lifeless, locked or frozen in time, and at best may only serve to feebly point at things unwritten.

..Sexion 84: This constitution attempts to point at the Essence or Ethos of the White Star Acception. It isn't really about any set of written teachings, any documents, any belief-sets. What matters after Oral Tradition is Culture: is what we do, what we Cultivate. Riding a bike is easy after you learn how to ride one. The Mind just takes over and you really don't have to think about it. But explaining and teaching someone the methodology, the method, the how-to, of riding a bike in written words will take a sizable volume of text. And such written text can be stated in many different ways. Once you have read the text and get the hang of riding a bike, the text is no longer of any value. And so the Culture is important in the Acception. But to transmit that Culture may require large volumes of text. Some people don't need a manual to teach them how to ride a bike or play a guitar. Some people may not need a manual to teach them how to be sinister, dark, to manifest their shadow nature, to seek a Numinous understanding of Natural Philosophy, to read the Book of Nature. What is written, what has been written, what will be written, really has no meaning or authority.

..Section 85: No sexion of Articles I-VII may be altered. Each Nexus has the right to create additional constitutional Articles for their own Nexus. Each Nexus has the right to create amendments of Articles I-VII in their private additional constitutional Articles, for their own Nexus. No member, Nexus, or collection of Nexuses may alter the actual constitution or amend it for the whole entire WSA.

..Sexion 86: Common-Law, conventions, and traditions are unwritten elements of this constitution. "Common-Law," is defined as unwritten customs or procedures with actionable precedent. "Convention" is defined as a method of doing something in a certain way which has been done that certain way for a certain amount of time by a certain amount of people, and that such certain way of doing things has been that way for a long time, and it's not likely going to change. For example, it is a convention or a conventional practice that members of the WSA use or share a common pseudonym when they write things for Opus Vrilis. "Tradition" is defined as rites, rituals, customs, procedures, conventional practices, etc, that have been consistently observed for either at least three generations of initiates and/or over ten years.

..Sexion 87: This New Constitution of the rebirthed / reiterated White Star Acception will take effect and be empowered on the First day of August, 2017 CE. This constitution will remain in effect until such time in future when this iteration of the WSA becomes defunct. "Defunction" here means when the last member of the WSA loses interest in the WSA and quits. So long as one initiate of the WSA exists, this single initiate can create a Nexus and initiate new members. But the self-initiatic degree system of the reiterated WSA makes it so that anybody interested may initiate themselves into the Acception at any time, without need for approval, validation, authority, recognition, etc. This last sexion ends the constitution of the White Star Acception.

..Caligula, 7.24.17

White Star Acception



∴The Three Degrees Of The WSA352∴

“For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” --Gen 3.5

∴To presence the Dark, Progression, and the Numinous. The White Star Acception is an independent, autonomous, and sovereign Nexus of the Order of Nine Angles and a Dreccian Sinister Tribe based on the ONA Corpus. By “nexus” is meant the point wherein a corpus of teachings converge with people who will put such written teachings into practice. Thus, the Acception understands and defines the “ONA” / “Order of Nine Angles” as a corpus of esoteric philosophy codified by Anton Long, and not as an actual organization.

The White Star Acception is a Dreccian/Niner self-initiatic *agathokakological* institution dedicated to propagating Boreialism, Usufructuarism, Synolosophy; to Manifest The Devil, The Sinister Way, Social Heresies, and ONA Kulture. Being self-initiatic, “membership” is Open to anybody who Claims 352 and initiates themselves into the Acception.

The Acception is Open Source and Leaderless. Those who wish to contribute may do so at will. Those who wish to write “manuscripts” may do so at will. Manuscripts signed off by the collective pen-name and pseudonym “Caligula” are Accepted manuscripts of the WSA. Being Open Source, manuscripts written by “Caligula” will often times contradict each other. Each individual associate of the Acception is their own sovereign authority and may thus pick, choose, reject, accept, whatever set of teachings, ideas, and manuscripts they see fit. If an associate does not see a teaching or manuscript present in the WSA that represents their views and beliefs, they may simply create such at will as “Caligula.”

The “White Star Acception” is be an umbrella name for individual associates and autonomous cliques. In other words, in reality, the WSA does not exist as its own entity. What exists are sovereign, autonomous, and independent groups, cliques, nexuses, nexions, etc and individual associates, which and who identify themselves as being “WSA” and have initiated themselves into the Acception’s Degrees.

The WSA352 is an agathokakological institution based partly on the ONA Corpus, By “ONA Corpus” is meant 1) The Black Books of Satan, 2) Naos, 3) the Hostias, 4) the Letters of Steven Brown, 5) the Deofels, & 6) all ONA MSS written by Anton Long between the years 1972-2011. But the WSA encourages intelligence and discourages myopia, and so therefore, the Acception encourages its associates to also study and familiarize themselves with other traditions and memplexes, such as the Western Tradition, Thelema, Eastern Philosophy, etc.

The WSA is divided into three *self-initiation* Degrees. The First Degree is “Protege of The Acception.” The Second Degree is “Peer of The Acception.” And the Third Degree is “Paragon of The Acception.” Any Drecc or Niner may initiate themselves into the WSA at their will and pleasure, and claim the WSA. Each Degree has a duration, conditions, and tasks that must be met and executed. The self-initiation system is as follows:

Degree of Protege [P.:1]: The conditions and tasks are: 1) the Entrant must take the Oath of a Boreialist, 2) the Entrant must initiate themselves as a Drecc according to ONA Corpus, 2) the Entrant must perform the ABC Rite, 3) the Entrant must study the whole ONA Corpus and begin the work of putting the Corpus into practice (in whole or in part), 4) the Entrant must join a street gang of some type (gangs, tagger crews, skin-head groups, etc) if they are under the age of 25; if they are over the age of 25 they must join a political activist group of some kind (Nationalist groups, or whatever), finally 5) Choose a martial arts style, and begin learning and training in it until the black belt or intermediary level is reached. The Entrant must remain a Protege for two years during which time the Protege is to complete the task of studying ONA Corpus. Once the two years

is completed, the Protege may be Elevated as a Peer of The Acception.

Degree of Peer [P.:2]: The conditions and tasks are: 1) the Elevated must establish a nexus of the WSA in their city or be an active member of one in their city, the nexus must have at least three members to be a proper nexus, 2) the nexus must begin creating its own WSA manuscripts, share them with other nexuses, establish relations with other nexuses, 3) new members must perform the ABC Rite, 4) the nexus must hold meetings every Full Moon, & 5) the various objectives of a nexus may be as follows: mutual aid and relief, comradeship, to teach each other and put into practice the ONA Corpus, to presence the dark, to manifest the devil, to presence the Numinous, to establish Dreccian street gangs, to spread Boreialism, to recruit new Boreialist comrades, and to terrorize Southerners. The Peer must run his/her nexus or be an active member of a nexus for seven years before being eligible for being Exalted as an Elder of The Acception.

Degree of Paragon [P.:3]: The first condition: the Peer must take a difficult Monastic Vow of some kind. The Monastic vow can be a year of silence or solitude/isolation, three years of observing a spiritual discipline, backpacking alone across the country, a year-long pilgrimage, etc. The duration of observance of the first condition must be at least a year and the vow must be devoutly difficult and spiritual. After the first condition is completed, the Peer is Exalted with Honours as an Elder and Exemplar of the White Star Acception. The second condition: the Elder will take a life-long Monastic Vow to Renounce the Modern Order, Modernity/Modernism and to live ONA Kulture for Life. The Elder is a legal Shareholder and Monastic of The Acception. The task of a Paragon is to help further develop the ONA, establish nexions, and begin the work of ONA Infiltration and Subversion of the social, political, economic, and religious spheres; and/or to create secret societies of Boreialists and begin infiltrating social, political, and economic spheres of the Modern Order.

∴Caligula,

7.24.2017

White Star Acception



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White Star Acception

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Order of Nine Angles